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DISSERTATION

ON

THE MYSTERIES

OF

THE CABIRI.

VOL. I.

ABIRIC GROTTO.



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Vand.

DISSERTATION

ON

THE MYSTERIES

OF ,

THE CABIRI;

OR THE

GREAT GODS OF PHENICIA, SAMOTHRACE, EGYPT, TROAS, GREECE, ITALY, AND CRETE;

BEING

An Attempt to deduce the feveral Orgies of

ISIS, CERES, MITHRAS, BACCHUS, RHEA, ADONIS, AND HECATE,

FROM AN

Union of the Rites commemorative of the Deluge with the Adoration of the Host of Heaven.

By GEORGE STANLEY FABER, A. M. FELLOW OF LINCOLN COLLEGE.

Η γας τον ερανον αροσαςαξειν, η τα κρυπτα της Ισιδος εκφανειν, η το εν αδυσσω αποςέπτον δειξειν, η ςποειν την Βαριν, η τα μελη τε Οσιριδος διασκεδασειν τω Τυφωνι, η αλλο τι τοιουτον απειλει αποιησειν. Jamb. de Myst. sect. vi. cap. 51.

VOL. I.

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Faber Cabiri

1

TO THE

RIGHT REVEREND FATHER IN GOD

SAMUEL

LORD BISHOP OF ST. ASAPH,

THIS WORK,

AS A SMALL TRIBUTE OF VENERATION

JUSTLY DUE

TO SPLENDID TALENTS AND PROFOUND ERUDITION

UNIFORMLY AND SUCCESSFULLY DEVOTED

TO THE

CAUSE OF GENUINE RELIGION,

IS,

WITH PERMISSION,

RESPECTFULLY INSCRIBED,

BY

HIS LORDSHIPS MUCH OBLIGED

HUMBLE SERVANT,

GEORGE STANLEY FABER.

PREFACE.

THE object of the following Differtation is to shew, that the Mysteries of the Cabiri, which I conceive to have been the very fame as those of Isis, Ceres, Mithras, Bacchus, Rhea, and Adonis, were principally founded upon certain mutilated traditions of the De-Pagan records abound with corrupted accounts of that catastrophè, and even frequently enter into the minutiæ of its history with a most furprising degree of accuracy; infomuch that the most careless observer cannot but be struck with their resemblance, in this point, to the Mosaical narrative. All fuch traditions may be confidered as the direct attestations, which the Mythology of the Gentiles bears to the existence of a general flood. In addition to them, it is replete also with allusions to it. These latter indeed are neceffarily less obvious than the former, and are

A 4 there-

therefore more eafily overlooked; but yet, when combined together, when viewed in all their different bearings, and when connected with a variety of kindred circumstances, they will be found to afford, if not so palpable, yet certainly a more curious proof of the authenticity of the Book of Genesis.

With respect to the Titans, whom the reader will find to make a very prominent figure in the ensuing pages, it is proper to observe, that in elucidating their History I have been obliged to diffent entirely from the fystem adopted in that eminently learned work, the Analysis of ancient Mythology. I have long suspected, that the Titanic war, so celebrated in Grecian story, relates to the events of the deluge, and not to the miraculous overthrow of Nimrod and his followers in the plains of Shinar. This I intimated in a former publication "; but was at that time prevented, by the extensiveness of my subject, from pursuing the supposition in the manner which I could have wished to have

done.

² Horæ Mosaicæ, vol. i. p. 122, 209.

done. Upon communicating my fentiments to Mr. Bryant, I had the pleasure of finding, that his opinion was at present nearly the same as my own; and I doubt not, but that the permission, which he has given me, to fanction my hypothesis with the weight of fuch an authority as his, will have its due influence upon the minds of my readers. "You "make an excuse," says he, "for differing " from me in respect to the Titans and gi-" ants of antiquity. There is no occasion for " apology at any rate: but more particularly " as I am of the same opinion; and have " been so for many years.—I was of a differ-" ent opinion once, as you very properly in-"timate; but I was obliged to alter my " notions."

In the fystem, which forms the basis of the present work, it is supposed, that the word Titan is derived from Tit (ww), the colluvies of the deluge; and consequently, that it signifies a diluvian. It is surther conjectured, that the appellation Titans was a general name of all the persons, who were living at

the era of the deluge, both those who were faved in the Ark, and those who perished beneath the waves. Hence it will follow, that the Titans of ancient Mythology ought to be divided into two distinct classes: the former of which, confisting of Cronus and his feven children, mentioned by Sanchoniatho, and enumerated by the Orphic poet, is the arkite Ogdoad; while the latter, confifting of the other Titans, who are feigned to have fought against Jupiter, and to have been overthrown by that deity, comprehends all the persons who were destroyed by the flood. To this division of the Titans I have been obliged to have recourse, in order to account for the feeming contrariety of their being fometimes described as the impious opponents of heaven, and fometimes as the great gods of the Gentiles: nor do I fee how it can be accounted for on any other principles, though upon this point I differ apparently, though I believe not really, from Mr. Bryant. In his last letter to me he says, "There " feems to me to be no occasion to make " any division of the Titans, eight of whom " were

" were faved in the deluge, when all the rest " of that name perished b. What you men-"tion concerning the Cabiri appears to me "very just: every point is confirmed by his-"tory.—I have written a great deal upon "the gods of Greece and Rome, and upon "the principal female deities, which may " possibly be published after my death. " is of large amount, and aims at the fame " scope, to which you direct your present " labours. I have also written concerning "the feveral parts of the world, to which "those of the dispersion betook themselves, " which were widely separated and far dis-" tant: yet the identity of the original peo-" ple may be plainly in all parts perceived." I need fcarcely observe, how great an acquifition to every ferious believer in the truth of the Jewish Scriptures this promised work of Mr. Bryant will be.

In

b This in reality is the whole that I contend for: namely, that all the diluvians were called Titans; that eight of those Titans were faved; and that the rest of mankind, namely the other Titans, miserably perished.

In the following attempt to elucidate the Mysteries of the Cabiri, I have ventured to diffent from the Analysis of ancient Mythology, in various matters, besides my account of the Titanic war c. I have also differed confiderably from many other very learned and valuable works; but I trust, that, whenever I have found it necessary to express my dissent, I have always done it in that refpectful language, to which the worth and talents of their authors so justly intitle them. The field of inquiry is open to all; nor ought any man to be cenfured on the score of prefumption, merely because he disagrees with his predecessors. Fully conscious at the same time of the deep obscurity, which involves the history of the Cabiri, as I have made objections to the systems of others, I am prepared to expect, that objections may also be made to various parts of my own

fystem.

c I feel a great pleasure however in finding, that the sentiments of Mr. Bryant respecting the Cabiri of Sanchoniatho perfectly accord with my own. See a short chapter upon this subject in Anal. vol. ii. p. 461.

fystem. Upon this point however I can with the utmost fincerity adopt the sentiment of Tully; Refellere sine pertinacia, et refelli sine iracundia, parati sumus.

Oxford, 08. 22, 1802.

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A

DISSERTATION

ON THE

MYSTERIES

OF

THE CABIRI.

VOL. I.

B

CHAP. I.

PRELIMINARY OBSERVATIONS.

THE fictions of ancient poetry, however wild and extravagant, will generally be found to comprehend some portion of historical truth. Hence, the classical mythology of paganism, although it be now happily superseded by a purer religion, may yet give rise to investigations, not totally devoid of utility. Impious and absurd as it was, much valuable information may nevertheless be extracted from it; and it is pleasing to find, that, while the idols of the Gentiles bow down before the God of Christianity, their fabulous legends also are constrained to bear testimony to the truth of Scripture.

Perhaps no part of heathen mythology is involved in a greater degree of obscurity, than the Mysteries of the Cabiri. The rites of these highly venerated personages were carefully concealed from the vulgar eye; the authors, who occasionally mention them, seem to shudder with superstitious dread at the thought of revealing their secrets to the profane:

fane; the scattered fragments of their history are full of apparent contradictions; and, in addition to these difficulties, their officiating priests were not unfrequently confounded with the gods whom they worshipped, and both called by the common name of Caliria.

Many different attempts have been made to throw light upon the obscure history of the deities in question; but these, might I venture to observe it without the imputation of invidiousness, appear for the most part to have failed, from taking only a partial view of the subject. In the framing of each hypothesis, some striking particulars indeed have been selected, and those discussed with much learning and ingenuity; but, at the same time, other circumstances have been totally omitted, which, if examined, would have

been

² Θεραπευτας των ίερων εκαλων Καβειρως, και Κορυβαντας, και Πανας, και Σατυρως, και Τιτυρως, και τον θεον Βακχον, και την 'Ρεαν Κυβελην, και Κυβην, και Δινδυμηνην. Strab. Geog. lib. x. p. 469. Ετι δ' αν τις και ταυτα εύροι σερι των δαιμονων,— τι ου συροσπολοι θεων μονον, αλλα και αυτοι θεοι συροσηγορευθησαν. Ibid. The priests of the Cabiri were sometimes also styled Camilli, or Mercurii. This interchange of names between the deities and their priests seems to have very frequently taken place. Thus, in addition to the instance of the Cabiric gods and their ministers, we find, that one of the Roman emperors of insamous memory assumed the title of Egli-Baal, which the Greeks expressed Heliogabalus, in honour of by belio-arkite ox Baal, whose priest he had formerly been.

been found utterly irreconcileable with the fystem, thus too hastily adopted.

Bp. Horsley^b, Dr. Cudworth^c, Mr. Cooke^d, and Mr. Maurice^c, are of opinion, that in the Cabiric Triad we may discover a remote allusion to the doctrine of the Trinity; a doctrine, which, however degraded, they imagine to have been in some measure known to the Gentile world: while Mr. Parkhurst^f conjectures, that this Triad relates to a certain material Trinity of the heavens, consisting of Fire, Light, and Air, which he affirms to have been worshipped by the Phenicians.

Both these suppositions evidently originate from the oriental etymology of the word Ca-biri⁵, and from the circumstance of those

dei-

b Horsley's Tracts, p. 44. edit. 1789.

c Cudworth's Intell. System, p. 451, 547.

d Cooke's Inquiry into the Patriarchal and Druidical Religion, p. 37, 53. I fully agree with Mr. Cooke, that the Abiri, who seem to have been worshipped at Abury, were the same as the Cabiri: but I cannot think, that they had even the remotest connection with the doctrine of the Trinity. That the worship of the Samothracian deities was established in Britain, appears from the testimony both of Artemidorus and Dionysius. Artem. apud Strab. Geog. lib. iv. p. 198. Dion. Perieg. v. 565. But concerning these matters more shall be said hereafter. Vide infra chap. iv.

e Indian Ant. vol. iv. p. 707.

f Heb. Lex. Voc. בבר, אבר.

מבירים B כבירים Cabirim, the mighty ones.

deities being occasionally described as three: but, unless their number be uniformly the same, and their history unincumbered with matters directly hostile to such opinions, the systems at present under consideration will scarcely be found tenable. In the sequel however it will appear, that their number is by no means limited to three; and that their history comprehends such a singular combination of events, that we are almost compelled to refer their Mysteries to a totally different origin.

Reland^g fupposes the Cabiri to be gods of the infernal regions, on account of their connection with Mercury, Ceres, Pluto, and Proferpine.

This hypothesis speaks the truth, but not the whole truth; for it must necessarily be deemed impersect, because the principal matter is totally omitted, no reason being assigned why such a connection should have subsisted.

Dr. Shuckford thinks, that the Cabiri were the fons of Mizraim; but despairs of reducing their history to any tolerable confistency, because, as he imagines, most of the

various

g Dissert. de Cab. apud Ugol. Thes. ant. sacr. v. 23.

h This subject will be considered at large hereaster. Vide infra chap. v.

i Connect. vol. i. p. 213.

various fables, which are related concerning them, were the inventions of a comparatively modern period.

That the primitive traditions were corrupted, I am very ready to allow; but I can by no means grant, that the bulk of their history is a mere poetical legend, or a recent Hellenic fabrication.

Col. Vallancey adopts the opinion of M. Court de Gebelin concerning pagan mythology in general; and afferts, that the "names and " explanations of the Cabiri appear to be all al-" legorical, and to have fignified no more than " an almanack of the viciflitudes of the fea-" fons, calculated for the operations of agricul-" ture." Hence he makes the Uranus of Sanchoniatho to be a corruption of the Irish word Aoran, a ploughman; his eldest son Ilus to be weeds, or flones; his second son Betylus to be Biadhtal, food; his third fon Dagon to be Dagh, great crops of wheat; and his fourth fon Atlas to be Athlus, fallow. In a fimilar manner, Cronus, whom Sanchoniatho declares to be the same as Ilus, he supposes to be Crainn, a ploughman; Ceres to be Ceara, a flail; and her daughter Proserpine to be Por-Saibhean, the feed of oats. Such is the first part of his fystem. Afterwards he maintains, that Eon, Cronus, Saturn, and Dagon, are all one perfon, and all equally the patriarch Adam: and con-

B · 4

concludes at length, that the Mysteries of the Cabiri were founded upon the arkite worshipk.

The hypothesis of Bp. Cumberland varies widely from those of Horsley, Cudworth, Cooke, Maurice, Parkhurst, Reland, Shuckford, and Vallancey; being sounded partly upon the account of the Cabiri given by Mnaseas in the scholia upon Apollonius Rhodius, and partly upon the narrative of Sanchoniatho preserved by Eusebius in his Praparatio Evangelica. He supposes, that there were two distinct races of Cabiri, the first consisting of Ham and Mizraim, whom he conceives to be the Jupiter and Dionusus of Mnaseas; the second, of the children of Shem, who are the Cabiri of Sanchoniatho, while their father Sydyk is consequently the scriptural Shem.

It is superfluous to point out the inconsistency of these two genealogies "; the Bishop himself is perfectly aware of it, and the reason, which he assigns for the supposed irregularity, is, that the priests carefully concealed the names of the Cabiri, in order that they

might

k Collect. de Reb. Hibern. No. 13. Præf. Sect. 5.

¹ Append. de Cabiris ap. Orig. Gent. p. 364, 376.

m Ibid. p. 357.

n The confideration of Bp. Cumberland's system shall be refumed more at large hereafter. Vide infra chap. ii. It may not be improper to observe, that Montsaucon, and Banier, do not attempt to decide who the Cabiri were. Ant. explain. b. ii. c. 7. and Suppl. b. v. c. 4. Mythol. b. vii. c. 8.

might occasionally enroll among them any eminent persons although of another family, and thus have it in their power to increase or diminish the number of their gods at pleasure.

I shall now, previous to a more particular inquiry into the nature of the Cabiric Mysteries, proceed to give a brief statement of the plan of the ensuing disquisition.

We have no reason to think, that the idolatry of the Gentile world was of a merely arbitrary contrivance; on the contrary, it seems to have been built, almost universally, upon a traditional remembrance of certain real events. These events I apprehend to be the destruction of the first race of mankind by the waters of the deluge, and the introduction of the Sabian superstition by Nimrod.

It is scarcely possible, that all recollection of the flood could have been very soon erased from the minds of the Noachidæ; hence it is natural to suppose, that the anniversary either of its commencement, or of its termination, would be duly commemorated by a solemn religious festival. Such a commemoration, in its primitive simplicity, would doubtless be not only innocent, but even serviceable to the cause of piety and morality; but at the same time it would be liable to gross abuse, which in the result proved unhappily

happily to be the case. The commemorative sessival, however irreprehensible it might originally have been, was but too soon corrupted; Noah and his family were elevated to the rank of demons or hero-gods; and at length unblushing obscenity usurped the name and garb of religion.

The antediluvian worship appears to have been of a totally different fort. "In the days " of Enos the fon of Seth," fays Maimonides, "men fell into grievous errors, and even " Enos himself partook of their infatuation. "Their language was, that fince God had " placed on high the heavenly bodies, and used "them as his ministers, it was evidently his " will, that they should receive from men the " same veneration, as the servants of a great " prince justly claim from the subject multitude. "Impressed with this notion, they began to " build temples to the Stars, to facrifice to " them, and to worship them, in the vain " expectation, that they should thus please " the Creator of all things. At first indeed, "they did not suppose the Stars to be the " only deities, but adored in conjunction with "them the Lord God Omnipotent. In pro-" cess of time however that great and vene-"rable name was totally forgotten; and the " whole human race retained no other reli-"gion,

"gion, than the idolatrous worship of the host of heaven"."

With this superstition the patriarch Ham seems to have been tainted, and to have conveyed the knowledge of it to his own particular descendants. Although he had been mercifully preserved in the ark, along with the other members of his family, yet his subsequent conduct plainly shewed, that he was not only ignorant of the sanctifying influence of pure religion, but that he was a stranger to the laws even of common decency. This leaven of the ancient idolatry lay secretly working in the bosoms of his posterity, during the space of near four hundred years of

י בימי אנוש פעו בני האדם פעורת גדול האל ברא כוכבים הפועים היה וזו היתה פעותם: אמרו הואיל והאל ברא כוכבים אלו וגלגלים להנהיג ארת העולם ונתנם במרום וחלק להם כבוד והם שמשים המשמשים לפניו ראויים הם ולפארם לפניו וזהו כבוד וזהו רצון האל ברוך הוא לגדל ולכבד העומדים לפניו זזהו כבודו של מלך: כיון שעלה דבר זה על לבם התחילו לבנורת לכוכבים היכלורת ולהקריב להן קרבנורת ולשבחן הלהשתדחורת למולן היה עיקר עבוררת כ"ום וכך היו אומרים עובדיה היודעים עיקרה לא שהן אומרים שאין שם אלוה אלא כוכב: היכיון שארכו הימים נשתקע השם הנכבד והנורא מפי כל מוכב: הכיון שארכו הימים נשתקע השם הנכבד והנורא מפי כל Maimon. de Idololatria. See alfo Sanchon. apud Eufeb. Præp. Evan. 1. i. c. 10.

o It is not easy to fix the precise era of the building of the Babylonic tower, because the sacred historian does not connect it with any of the various dates that he specifies. I cannot think however, that this stupendous work was undertaken at such

but was prevented from openly shewing itself by the dread of Noah, who was still living.

fuch a very early period after the deluge, as the birth of Peleg, which, according to the chronology of the Hebrew Pentateuch at least, was at the close of the first postdiluvian century; because it appears to be physically impossible, that mankind should have sufficiently multiplied in so short a space of time. (See various calculations in Anc. Univ. Hift. vol. i. p. 361.) But, however this may be, there is perhaps no just ground for supposing, that the birth of Peleg, and the building of the tower, were contemporary; notwithstanding they are usually placed at the same era, and notwithstanding the name of Peleg is thought to allude to the dispersion from the plains of Shinar. Two entirely different events, subsequent to each other in point of time, appear in fact to be spoken of. The first was the orderly and regular division of the world among all the children of Noah; (fee Gen. x.) the fecond was the diforderly and miraculous dispersion of the Cuthites, posterior to their having violated the primitive arrangement, by invading the territories of Ashur. (See Gen. xi.) In memory of the first of these events, Peleg received his descriptive appellation; whence it will follow, that the second certainly took place after the birth of that patriarch, but how long after it is difficult to determine. The general opinion feems always to have been, and indeed Scripture apparently intimates it, (Gen. x. 10. and xi. 9.) that Nimrod was principally concerned in the building of the tower. (Syncel. Chronog. p. 42. Cedren. Hift. Compend. p. 11.) Nimrod however was the grandson of Ham, and, from the peculiar manner in which he is mentioned, (Gen. x. 7, 8.) he appears to have been the youngest of the sons of Cush; whence perhaps we may be allowed to conjecture, that he was born about 120 years after the deluge: and, fince the great influence, which he possessed over his followers, could scarcely have been acquired in his youth, and during the lives of his elder brothers. we may also infer, that he must have been near 250 years old, before

At length that venerable patriarch was removed by the hand of death; and the mighty hunter of men, the tyrannical Nimrod, rose, like a baleful comet, above the political horizon. He was the grandson of Ham, and the son of Cush; and he appears to have been the first avowed postdiluvian apostate. We are informed by the sacred historian, that "the beginning of his kingdom was Babel, "and Erech, and Accad, and Calneh in the land of Shinar". Here he attempted to

before he attempted to build the tower, and found the empire of Babel. If this mode of computation be allowable, every chronological difficulty will be removed: for Noah will then have died previous to the events of Shinar, and the world will have become sufficiently populous to remove all doubts respecting the possibility of such events. This computation moreover will perfectly accord, in point of time, with the ancient tradition, that Abraham was cast into a surnace by Nimrod, for resusing to worship his grand deity Fire. See Fabric. Codex Pseudepig. vol. i. p. 344.

The preceding calculation however is offered with great diffidence, for I am aware that it is liable to some objections. If therefore it should be maintained, that the birth of Peleg and the building of the tower were contemporary, instead of successive events, the adoption of the Samaritan chronology, which places the birth of Peleg 401 years after the deluge, would equally with the foregoing hypothesis allow a sufficient period of time for the repeopling of the earth: but, whether it be allowable to set aside the Hebrew computation in favour of the Samaritan, I leave to abler judges than myself to determine.

P Gen. x. 10.

esta-

establish an universal monarchy, and an universal religion; which produced a struggle between him, and the descendants of Ashur, whose dominions he had invaded. The result of the contest was, that Ashur was compelled to quit his territory, and to provide for himself elsewhere. "Out of that land went forth Ashur, and builded Nineveh, and the city Rehoboth, and Calah, and Resen, between Nineveh and Calah."

The very name indeed of Nimrod, which apparently fignifies a rebellious panther, points out the nature of his offence; and we are justified in concluding, that the first postdiluvian idolatry was openly established at his metropolis Babylon, because that city, when its name is mystically applied to papal Rome, is styled the Mother of barlots and abominations of the earth. The analogy is obvious: as the pure worship of the patriarchs was first authoritatively corrupted at Babel, so was the divine religion of Christ at Rome.

Previous to the building of the tower then, I conceive, that all mankind were accustomed folemnly to commemorate the catastrophè of the deluge; but, at the same time, I think

q Gen. x. 11.

י נמר-מרד is probably a contraction of נמר-מרד.

s Rev. xvii. 5.

it probable, that they had now begun to entertain too excessive a veneration for their arkite ancestors. This veneration was by the degenerate Nimrod foon perverted into groß idolatry, and blended with the antediluvian worship of the host of heaven. Noah and the Sun were henceforth regarded as one divine object; and the Ark, in which he was preserved, was profanely reverenced in conjunction with the Moon. The Chaldeans foon became famous throughout the world for their astronomical researches; and, while they marshalled the stars in a variety of distinct constellations, they contrived to depict upon their sphere the principal events, which are narrated in the history of the deluge.

Noah however was not the only patriarch worshipped along with the Sun; in subsequent ages Ham not unfrequently obtained the same honour. I may here therefore with propriety notice a singular fort of consusion, which will be found very generally to pervade the mythology of the heathens. Noah and his triple offspring are continually represented to us under the character of an ancient deity and his three sons; and yet every one of these three sons is, upon various occasions, consounded with his father. Thus Saturn, Jupiter, Neptune, and Pluto, taken

conjointly, are evidently Noah, Ham, Japhet, and Shem; nevertheless, as will hereafter fufficiently appear, Saturn, Jupiter, and Pluto, when confidered separately, are all equally the folar Noah, while Neptune very frequently feems to be the same patriarch adored as a diluvian god. This remark will equally apply to the Cronus of Sanchoniatho, and his three fons, Cronus the younger, Jupiter-Belus, and Apollo; to the Brahmè of Hindostan, and his children Brahma, Vishnou, and Seeva; and to the Bore of Scandinavia, and his triple offspring Odin, Vile, and Ve. observations, in the course of the present work will be built upon this curious, though to my own conviction at least undoubted, circumstance.

That the Moon and the Ark were worshipped together will abundantly appear in the
sequel. It is not improbable, that this peculiar kind of idolatry might have originated
from the following circumstance. When the
two great superstitions were united, and
when Noah began to be adored along with
the Sun, the Chaldèan astronomers, having
observed the resemblance of a crescent to a
boat, thought that the waning Moon was no
unapt symbol of the Ark. Hence they were
reverenced conjointly; and hence we find,

that the very same goddess was sometimes a personification of the one, and sometimes of the other. Varro accordingly afferts, that the Moon, when in the form of a crescent, was called Jana; but Janus is the scriptural Noah, consequently Jana is the Noetic ark or crescent.

This I apprehend to be the only key, that can unlock the hidden meaning of the myfterious polytheism of the ancients. Ofiris, Bacchus, Cronus, Pluto, Adonis, and Hercules, taken in one point of view, as will be shewn at large hereafter, are all equally the Sun; but, if we examine their respective histories, and attentively consider the actions, which are ascribed to them, we shall be convinced, that, in their human capacity, they can each be no other than the great patriarch. In a fimilar manner, the various goddesses of paganism seem to be all one and the fame mythological character; though they fometimes represent the Moon, sometimes the Ark, and fometimes the globe of the Earth emerging from the waters of the deluge u.

vol. i. c From

¹ Varr. de Re Rust. lib. i. c. 37.

u Juno and Minerva are perhaps the only exceptions to this rule.

From this union of the two primitive fuperstitions originated the custom of bestowing the names of the hero-gods upon the celeftial catasterisms. Modern astronomy still continues to retain the same titles; and Nimrod himself, the founder of this compound idolatry, still holds a conspicuous place in the fphere, and still overlooks the affairs of mortals, from the brilliant constellation of Orion x. The servile flattery of more recent times translated the deified spirit of the first Cefar into the Julium Sidus; and a great astronomer of the present day, adopting the classical compliment without the classical impiety, has given the appellation of the Georgium Sidus to his newly discovered planet.

The attempt of Nimrod, to force his abominations upon the reluctant consciences of mankind, produced a war between his followers, and those, who still persevered in commemorating the event of the deluge, and who rejected with horror the prosane reveries of Sabianism. The issue of it was such as I have mentioned; the arkite session

verted

^{*} It is a curious circumstance, that he is represented upon the celestial globe, encountering the arkite bull, which, as we shall hereaster see, was the bull of Europa. His followers seem to have taken this method of describing his attack upon the anti-sabian votaries of the commemorative rites of the ark.

verted into a superstitious idolatry, and was for ever united with the worship of the heavenly bodies. The Mysteries of the Cabiri are in fact nothing more than a mythological account of these events; and they will be found throughout to refer at once to the catastrophe of the deluge, and to the impious rites of that Sabianism, which was united by Nimrod with the arkite superstition.

The present attempt to analyse the history of the Cabiri is built upon the following principles.

I. Allegory and personification were peculiarly agreeable to the genius of antiquity; and the simplicity of truth was perpetually sacrificed at the shrine of poetical decoration. Hence we find, that the old mythologists invented a variety of sacred emblems, expressive of the helio-arkite objects of worship, which

Y Some few broken traditions also of antediluvian events seem to be blended with the general helio-arkite worship of the Pagans. Thus the garden of the Hesperides may possibly allude to the garden of Paradise; and thus Eusebius thinks, that the cry of Evoc, used by the Bacchanalians, relates to the name of Eve. All these fables, however, are strangely intermingled with the history of the arkite hero-gods. Many of them have been noticed by me in a former publication. See Horæ Mosaicæ, book i.

I shall

c 3

I shall very frequently have occasion to notice in the ensuing pages. The most usual symbols of the Sun were a lion, and a serpent; those of Noah, a bull, a horse, and a sish united with a man; those of the Ark, a heiser, a mare, a sish united with a woman, a ram, a boar, a cup, a sea-monster, and a beautiful semale, who was sometimes described as a virgin, and sometimes represented as the mother of the gods, and as the consort, the daughter, the parent, or the sister, of the principal arkite deity. That such emblems were really used, will be shewn hereafter; at present therefore I merely notice them.

2. The obscurity, necessarily attendant upon allegorical personifications, was heightened by the vanity, which prompted each nation to adapt, to their own peculiar mythology, facts equally connected with the whole race of mankind. Commemorative ordinances were established, and remarkable events were exhibited in a kind of scenical representation. In most cases their origin, and their import, seem to have been equally forgotten; and thus would for ever have remained, had not the page of Scripture afforded that explanation, which had long been

been obliterated from the annals of the Gentiles z.

3. A confiderable portion of ancient hiftory has been handed down to us, through the medium of the literature of Greece, and in its passage has received a very great degree of corruption. The religion of that celebrated peninfula is confessedly of foreign extraction a. Egypt and the East were the fources, from which, in a great measure, the Greeks equally derived their origin, and their mythology: but the fastidious delicacy of classical ears, and the vain affectation of remote antiquity, induced them to corrupt various oriental words, and to feek for the radicals of them in their own language. vanity has been productive of many abfurd mifrepresentations, and has **fuperinduced** much obscurity over several very remarkable traditions. It will be necessary therefore, in the elucidation of Greek antiquity, frequently to have recourse to the oriental tongues: for Diodorus Siculus informs us, that the Samothracians had a peculiar dialect of their own,

which

² The treatises of Jamblichus upon the Mysteries, and of Porphyry upon the cave of the nymphs, are remarkable instances of this.

^a Herod. lib. ii. cap. 4, 43, &c.

which prevailed in their facred ritesb; and Jamblichus plainly declares, that the language, used in the Mysteries, was not that of Greece, but of Egypt and Affyria c. Accordingly, he highly cenfures the folly of those, who imagined that barbarous words possessed no inherent fignification; and tells us, that the language of the Mysteries was the language of the gods, the first and most ancient language which was spoken upon earth d. Hence we may learn the meaning of that constant and curious distinction, made by Homer, between the dialect of the gods, and the dialect of men. These gods were the famous arkite ogdoad, and their language was Chaldee or Hebrew; while that of mortals was the more modern dialect of Greece. The derivation indeed of the very alphabet, used by that polite and ingenious nation, of-

E It is remarkable, that he flyles these nations facred: Tur έερων εθνων, ώσπες Αιγυπτιών τε και Αστυριών.

fers

Έχηκασι δι παλαιαν ιδιαν διαλεκτον οἱ αυτοχθονες (Σαμοθρακες), ής σολλα εν ταις θυσιαις μεχρι το την τηρείται. Diod. Bibl. lib. v.

d Jamb. de Myst. sect. vii. cap. 4. The whole chapter is extremely interesting, but too long to be inserted. The reader will also find some curious particulars respecting the introduction of the Phenician letters into Greece, in Herod. lib. v. cap. 58. The historian mentions, that he himself saw at Thebes fome very ancient tripods inscribed with Cadmean characters.

fers itself as a clue to direct us in our researches. It leads us obviously to that widefpreading language, which once extended itfelf over so many of the western regions of Asia; and which still prevails, in the shape of one of its dialects, through so large a portion both of Africa, and of the East. same radicals equally serve to form the basis. of the kindred tongues of Chaldèa, Syria, Palestine, Phenicia, and Arabia; by the commerce of Tyre, and by the early colonists from Asia, it was diffused round the coasts of the Mediterranean; and the adventurous navigators of Carthage have left fome traces of it even upon the remote shores of Britain. The fecluded descendants of Israel occupied but an inconfiderable division of that immense tract, over which this ancient tongue had extended itself; nor does it appear probable, that the Greeks borrowed many oriental radicals immediately from that people. It is more likely, that they were adopted from fome of the collateral dialects of those eastern nations, which were less averse than the Tews to an unrestrained intercourse with mankind.

4. As the Greeks have borrowed most of their facred terms from the oriental dialects, so we shall find, that the names of their ancient

cient kings and heroes are, for the most part, mere variations either of the word Noah, or of the titles of the folar deity. Hence it will follow, that the long genealogies of these imaginary personages, which occur so frequently in the writings of the Greek mythologists, are purely fabulous, and can never be esteemed any part of genuine and authentic history. When carefully examined, they will be found to be nothing more than a feries of repetitions; infomuch that a grandfather, a father, and a fon, though apparently distinct characters, prove, in reality, to be only one and the same person, Noah worshipped in conjunction with the Sun. Thus, to give a fingle instance, Minyas was **fometimes** esteemed the offspring, and sometimes the father of Orchomenus, who was descended from Pelafgus, Phoroneus, Inachus, and Ocea-All these however, excepting the last, are merely different appellations of the great patriarch.

I shall conclude this chapter with a list of ancient radicals, which seem to enter into the composition of most of the sacred terms of Hellenic mythology. The greatest part

^e In Mr. Bryant's catalogue of radicals, several occur, which I shall find no occasion to use; while some, which to me will prove of essential service, are omitted by that excellent writer.

of them are either Punic or Chaldee; some few do not occur in those dialects, which are probably fragments of the old language of the Mizraim; and one or two are Sanfcreet. from which they have passed into several different tongues both ancient and modern. am aware of the prejudice entertained against remote etymologies, and am perfectly fenfible, that the derivation of words ought to be admitted with very great caution. Hence, generally speaking, I shall endeavour, not to deduce an imaginary history from a derivation equally imaginary; but, on the contrary, to deduce the derivation from the circumstances of an actually existing history. I am aware also of the objection made by Sir William Jones to the system adopted throughout the principal work of Mr. Bryant, that " he, who professes to derive the words of " any one language from those of another, " must expose himself to the dangers of per-

Hence the subjoined list will be found to vary, in many particulars, from that of Mr. Bryant.

" petual

f For instance, when I meet with a curious legend of a great deluge, which happened in the days of an ancient king, denominated Nuclimus, and am thence led to derive the name from Nuch-Tam, Noab thriperfect man; I cannot discover, why such an etymology should be deemed either absurd or improbable.

"petual errors, unless he be perfectly ac-" quainted with both g." This objection however, I trust, will in a great measure be found inapplicable to the following remarks on the Cabiric Mysteries: for, since the theology of Greece is allowedly of Chaldean, Phenician, and Egyptian extraction; fince Diodorus Siculus afferts, that the Samothracians used the remains of a very ancient dialect, which was not Greek, in their facred rites: and fince Jamblichus declares, that the language of the Mysteries was that of Egypt and Assyria: I cannot see, why the derivation of Hellenic mythological terms from the Punic, or the Coptic, should be thought justly deferving of censure h. I purpose therefore almost exclusively to confine my etymological refearches to Greek, Latin, Phenician, or Ilienfian names; and, whenever I venture to extend them beyond these limits, the reader will judge for himself, how far I am au-

thorized

s Sir Wm. Jones's ninth Anniv. Disc. Asiat. Res. vol. iii. p. 430.

h I have derived some of these terms also from the Sanforeet, for which I have the authority of Sir William Jones himself, who has declared, that there is such a resemblance between that language and the Greek and Latin, "that no philologer could "examine them all three without believing them to have forung from some common source, which perhaps no longer exists." Third Anniv. Difc. Asiat. Ref. vol. i. p. 423.

thorized to do fo by the particular combination of circumstances.

The following are the radicals, which I shall principally use.

Ain i, A fountain.

Ag, Og, Ac, Oc, Onc, Ong k, The Ocean.

Al, El1, God, or the folar God.

Ai, Aia m, A country.

Aph n, Heat.

Adar, contractedly Dar , Illustrious.

Ani P, A ship.

Aran q, An Ark.

Ar, Aur, Ur, Or , Light.

Ar', A mountain.

Arc, Arg, Org, Erech, Arecht, A long ship, or ark.

Ares, Eres ", The Sun.

As,

i Heb. יעץ.

k Heb. בוא; Gr. ΩΚιανος, ΩΓην (Hefych.); Goth. Oggur.

Heb. 5κ; Gr. Ήλιος.

m Heb. אי ; Gr. Aia.

n Heb. ηκ; Gr. αι ΑΠτω, to kindle a fire; ΦΕΨαλος, a spark. the φ in φιφαλος is merely the common prefix.

[•] Heb. אדר.

[▶] Heb. אני.

⁴ Heb. γηκ; Gr. λΑΡΝαξ.

Heb. אור; whence, from its brightness, Let. Aurum, gold;
 Gr. א' vp; Eng. Burn; Lat. uro.

^{*} Heb. ግግ; Gr. Opos.

^{*} Heb. ארכה ספינה, a long ship; Eng. Bark, from the compound P'Arca, or B'Arca.

ים Heb. חרת.

As, Ath, Ait, Es *, Fire.

Bal, Bel, Bol, Baal y, Lord.

Bu, Bo, Boi, Bo z, An ox.

Car, Cur, Cor, Sar, Sir a, The Sun.

Chan, Chon, Chen b, A Priest.

Cal, Cul, Col c, Hollow, an epithet of the ark.

Da d, The.

Dac, Dag c, A fish.

Du, Dus, Thu, Thus f, God.

Ga, Gai g, Illustrious.

Ham, Om h, Heat, Fire.

Hipha, Siphina, Hiph, Siph i, A decked, or covered ship.

Luc k, The Sun.

- ' * Heb. איש; Chald. איש; Gr. Aidw; Eng. Ashes, Heat; Corn. Etau, a fire-brand.
 - א Heb. בעל; Irish. Bealtine, fires in bonour of Belus.
- ² Heb. בוקר; Gr. Bes; Lat. Bos, Bucellus; Eng. Bull, Bugle; Corn. Bouin, Bu; Irish. Bo; Armor. Byuh.
- א Heb. אורר, זהר, חרה, Perfic. Curos (Hefych.); Sanf. Surya; Gr. Σειρος, Σειρος.
- b Heb. כהן; and, from the union of the regal with the facerdotal character, Tart. Khan; Germ. Koning; Eng. King.
 - בול Gr. Κοιλος, Κοιλια, Κωλον; Eng. Gully, Galley.
 - d Chald. 87; Eng. The, pronounced Dbe.
 - e Heb. דוג; Dutch. Dogger, a fishing-boat.
- f Sanf. Dew, Deo, Deva: Lat. Deus, Divus; Gr. Oeo; Celt. Du, Dia, Deu.
 - g Heb. גאה; Gr. רמש; Lat. Gaudium; Eng. Gay, Gaudy.
 - h Heb. mn; Lat. Amo; Sans. Cama, the god of love.
- - k Hence Gr. Auxabas, a year or a revolution of Luc; Auxeros,

an

Ma, Mai, M', Great.

Menu, Manes, Menes m, Noah.

Menah, Men, Monah, Mon , Any thing

Noetic, the Ark, the Moon.

Nuh, Nuch, Nuach, Nus, Nau , Noah.

Ob, Op, Aub , A ferpent.

On, Aun , the Sun.

an epithet of Apollo; Λυκαθνίος, a name of mount Parnassus, equivalent to Luca-Bet, the temple of the Sun; Λυκοφως, the morning light; (Suid. Lex.) Λυκος, a lantern; Λιυκος, white or shining; Λυκος, a wolf from its being facred to Luc or Apollo: Lat. Lux, light; Lucus, a grove from its being usually planted round the high places of Luc; Lucerna, a lantern; Luceo, to shine; Eng. Luck, from the usual metaphor of prosperity being represented by light, and adversity by darkness. The same idea caused the ancients to mark lucky days with chalk, and unlucky ones with coal;

Illa prius creta, mox hæc carbone notafti.

Perf. Sat. v. ver. 108.

Cressa ne careat pulchra dies nota.

HORAT. Od. lib. i. Od. 36. ver. 10.

Look, from the circumstance of light being necessary for the exercise of the organs of vision.

- Heb. מאר; Sanf. Maha, Mah, Mai (Hefych. Lex. Vox Mai); Lat. Magnus; Gr. Meyal, from the feminine of which Meyally, old Eng. Mickle.
- m Heb. min, the name of Noah with the addition of the prefix n, or the particle Ma: thus Ma-Nuh will fignify the great Noah.
 - א Heb. מניחה; Gr. Mn,; Lat. Mensis; Eng. Moon.
 - o Heb. mj.
 - P Heb. אוב; Gr. οφις; Span. Cobra.
- ⁴ Heb. און. See Bp. Horsley's very valuable and curious remarks upon this radical. (Translat. of Hose, p. 102.) The word

Patar, Petar q, to dismis, to open, to let out. Ph', P', Pu'', The.

Phree, Phri, Phra, Pherah , The Sun.

Phi ', A mouth, an oracle.

Phont ", A priest.

S' x, A common prefix to an aspirated vowel. San, Son, Azan, Azon, The Sun.

Tal, Ital, Aital z, the Sun.

word On was used by the Egyptians as a name of the Sun; and it feems moreover to be nearly connected with the facred Hindoo triliteral Aum, or Om. See Instit. of Menu, p. 26.

- פמר ,Heb
- Pu vel Pi articulus omnibus nominibus propriis olim præfigebatur, non tantum a vetustioribus Hebræis, sed et ab Ægyptiis, Arabibus, Chaldæis, cæterisque Orientis populis. Voss. de LXX. p. 409.
- This Coptic word (see Jablon. Panth. Ægypt. lib. iii. cap. 1.) is perhaps ultimately derived from the Hebrew פרה Phree, to be fruitful; the Sun being the great material cause of fructification.
 - t Heb. ים.
- Phont is also a Coptic word. Jablon. Panth. Ægypt. Pars I. p. 139.
- * Thus Hindus, and Sindus; Hipba, and Sipha; 'Ang, and Sal; 'Allouas, and Salio; Sanf. Naga, and Eng. Snake; Aloos, and Saltus; 'Apraw, and Sarpo; 'Edew (2 Fut. Ion. ab 'Elw), and Sedeo; 'Huiove, and Semi (used in composition); Enta, and Septem; 'Eg, and Sex; 'Eeww, and Serpo; 'Ymo, and Sub; 'Ymeo, (Eng. Upper) and Super; Ymeg Sios, and Superbus.
- y Azan or Azon appears to be compounded of As-On, the fiery Sun. San is the contracted form of the one, and Son of the other. Gr. Zn; Eng. Sun.
- z Ταλος, ὁ ἡλιος. (Hefych.) Ital, or Aital, is compounded of Ait-Al, the god of heat. Tal is the contracted form.

The-

Theba^a, An ark.
Tin, Tinin^b, A fea-monster.
Tit^c, The diluvian chaos.
Tor^d, A bull.
Yuneh, Yoneh, Juneh, Jonah^c, A dove.
Za^f, Greatly.

- יתבה. Heb. חבה.
- heb. הנין; Gr. Ourros; Lat. Thynnus; Eng. Tunny.
- · Heb. එත.
- d Chald. 7177; Gr. Taupos; Lat. Taurus, Torvus; Colt. Tarw.
- e Heb. הוא; Sanf. Yoni. Vocula hæc Indica valet natura muliebris. Brachmanni fingunt, ro Yoni inter diluvium formam columbæ induisse. Fabula procul dubio ad nefanda phalli pertinet mysteria.
 - Gr. Za.

CHAP.

CHAP. II.

AN ANALYSIS OF THE PHENICIAN HISTORY OF SANCHONIATHO.

THE most detailed account of the Cabiric deities is given in the Phenician bistory of Sanchoniatho, which Eusebius has happily preferved in his Praparatio Evangelica 2. This history has been largely commented upon by Bp. Cumberland; and the refult of his investigation is, that Sydyk is the patriarch Shem, and that the Cabiri, whom the Phenician mythologist describes as the sons of Sydyk, are the children of Shem, and the brethren of Arphaxad. Mnaseas however, according to the scholiast upon Apollonius Rhodius, having pronounced, that Jupiter and his fon Dionusus were the most ancient Cabiri b, the Bishop thinks, that the former of these was Ham, and the latter Mizraim: whence he concludes, that there were two entirely distinct races of Cabiri, the first con-

fifting

^{*} Euseb. Præp. Evan. lib. i. cap. 10.

b Schol. in Apoll. Argon. lib. i. ver. 917.

fifting of Ham and his fon Mizraim, the latter of the children of Shem.

The objections, to which the fystem of Bp. Cumberland is liable, will best appear from an attentive examination of the Phenician narrative itself. This curious fragment. like many other pagan traditions, is by no means perfectly accurate; nor can it be fatisfactorily explained, if we strictly abide by every gradation in the Cabiric genealogy. The obvious import of names, and the peculiar history of each most remarkable descent, must be carefully noticed, or it will be impossible to avoid falling into a variety of errors: for we shall find, that the same person frequently recurs, under different appellations, in the course even of the same genealogy; and that of the two antediluvian families of Seth and Cain the former is entirely omitted. Nor will this confusion be thought wonderful, when we recollect, that the patriarch Noah is evidently deified in the mythology of the heathen world under feveral distinct characters, allusive to the various actions and circumstances recorded in his history. Deucalion, Ogyges, Saturn, and Janus, are only different names of the same person; what is observable in the fables of Greece and VOL. L

A DISSERTATION

and Rome applies with equal force to the narrative of Sanchoniatho.

In order that the following observations may be more clearly understood, I shall begin with stating the substance of the Phenician history, as detailed by that writer.

Sanchoniatho, after his account of the cofmogony, proceeds to inform us, that all mankind were produced from two persons, denominated by Philo his translator Protogonus and Ean, the latter of whom first gathered fruit from trees c. Their children were called Genus and Genea. These, in a season of great drought, began to adore the Sun, skyling him Beël-Samen, or Lord of the Heavens. The offspring of Chous was Phas, Pyr, and Phlox; who invented the mode of procuring fire by rubbing dry sticks against each other. These begot sons of a gigantic stature, who bore the names of a Cassius, and Libanus. The next generation confifted of Memrumus, Hypsuranius, and Usius; who were born dur-

[&]quot;And when the woman faw, that the tree was good for food, and that it was pleasant to the eyes, and a tree to be defired to make one wise, be took of the fruit thereof and did eat, and gave also unto her husband with ber; and he did eat." Gen. iii. 6.

d "There were giants in the earth in those days." Gen. vi. 4.

ing a period of extreme depravity, their mothers living in a state of open prostitution. Usous constructed the first rude boat from the trunk of a tree, and confecrated two pillars to Wind and Fire. Next succeeded Agreus and Halieus, the inventors of hunting and fishing; one of whom was the father of Chryfor or Vulcani. From Chryfor were born two brothers, Technites and Geinus; who were the parents of Agruerus and Agrus. Agruerus was highly venerated by the Phenicians, and his shrine was drawn about from place to place by a yoke of oxen; while among the Byblians he was efteemed, in an especial manner, even the greatest of Gods. The persons, of whom this generation was composed, were known by the general name of Aletæ or Titans; and their children were A. your and Magus. From these were born

[&]quot;And God saw that the wickedness of man was great in "the earth, and that every imagination of the thoughts of his "heart was only evil continually—The earth also was corrupt "before God, and the earth was filled with violence. And "God looked upon the earth, and, behold, it was corrupt; for "all flesh had corrupted his way upon the earth." Gen. vi. 5, 11, 12.

f This Vulcan was a totally different character from the Egyptian Vulcan, who is faid by Herodotus and Pherecydes to have been the father of the Cabiri. His history will be considered hereafter.

Misor and Sydyk. Misor was the father of Taautus, the inventor of letters, who is called by the Egyptians Thoör, by the Alexandrians Thöyth, and by the Greeks Hermes: but Sydyk begot the Dioscori or Cabiri, who are likewise denominated Corybantes and Samothraces. These were the builders of the first complete ship; and from them was descended another generation, who discovered the use of medicinal herbs. Sydyk, in addition to the seven Cabiri, had, by one of the Titanides, a son named Asclepius. He was afterwards added to the number of the Cabiri, and was then styled Esmunus from the circumstance of his being the eighth brother.

In the age of these men lived Eliun the most bigh, and his wise Beruth, who dwelt in the neighbourhood of Byblus. Their son was Epigèus or Autochthon, who was afterwards called Uranus or Heaven; and their daughter was Ge or Earth. Uranus, espousing his sister Ge, had by her sour sons, Betylus, Atlas, Ilus or Cronus, and Dagon who is also called Siton. He was moreover the inventor of Betylia, or stones that moved as if endowed with animation. His son Cronus

begot

g Heb. השמוני, octavus. See also Damas, vit. Isid. apud Phot. Bibl. p. 1073.

begot Proserpine and Minerva; and was likewise the father of the seven Titanides by his sister Astartè, and of the seven Titans by his sister Rhea. He had also three other sons born to him in Perèa, Cronus the younger, Jupiter-Belus, and Apolloh.

Contemporary with these were Pontus, and Typhon, and Nereus the father of Pontus. The children of Pontus were Sidon and Neptune.

Between Uranus and his fon Cronus a fevere war broke out, in the course of which a pregnant concubine of Uranus was taken prisoner. Cronus gave her in marriage to Dagon, who is also intitled Jupiter Arotrius from his being the patron of agriculture; soon after which she brought forth the child, that she had conceived by Uranus, and called his name Demaroön. Subsequent to these matters Cronus sounded Byblus, and threw his brother Atlas, upon a suspicion of treason, into a deep pit.

Uranus

h. He is also said to have had daughters by his sister Dione, but Sanchoniatho does not mention their names. The author of the works ascribed to Orpheus enumerates Dione among the seven Titanides, (Orph. apud Proc. in Tim. lib. v. p. 295.) and Euripides makes her the mother of Bacchus, or Noah. (Eurip. apud schol. in Pind. Pyth. iii. ver. 177.) Dione is merely a contraction of Da-Ionah, the dove.

Uranus next made war upon Pontus, and leagued himself with Demaroon: upon which Demaroon forthwith invaded Pontus; but Pontus speedily put him to flight, and Demaroon vowed to offer up a facrifice in case he should escape. Cronus meanwhile, having laid an ambuscade for his father Uranus, castrated him in a certain place in the centre of the earth, in the neighbourhood of rivers and fountains. Then Astartè, and Jupiter-Demaroon, and Adod the king of the gods, reigned over the country of Phenicia, with the consent of Cronus; and Astartè placed upon her head, as an enfign of authority, the horns of a bulli. This is she, whom the Greeks call Aphrodite, or Venusk: but to Demaroon was born Hercules-Melicarthus.

i The city of Ashteroth-Carnaim, near which Chedorlaomer deseated the Rephaim, is evidently so denominated from this goddess; a circumstance, which shews the high antiquity of her worship. Asteroth Carnaim is equivalent to Asharte the borned.

k Sanchoniatho adds, that Cronus was by the Phenicians called *Ifrael*, that he and all his followers were circumcifed, and that he facrificed upon an altar, to his father Uranus, his only fon by the nymph Anobret. The whole of this is evidently a corrupted interpolation, which relates entirely to the history of Abraham and Isaac, and which has not the slightest connection with that of Cronus, Sydyk, and the Cabiri. The same remark may be applied to another tradition respecting Cronus, which

After these things Cronus gave the city Byblus to the goddess Baaltis or Dione, and the city Berytus to Neptune and the Cabiri, who there consecrated the relics of the Ocean. Cronus then, proceeding southward, invested Taautus with the sovereignty of Egypt. All these matters, according to Sanchoniatho, were recorded by the Cabiri the seven sons of Sydyk, and their eighth brother Asclepius, at the command of the god Taautus.

In the preceding narrative three distinct genealogies are detailed, the first of which commences with Protogonus, the second with Eliun Hypsistus, and the third with Nereus.

TABLE I.

The Line of Protogonus.

- 1. Protogonus, Eon.
- 2. Genus, Genea.
- 3. Phos, Pyr, Phlox.
- 4. Cassius, Libanus.
- 5. Memrumus, Ufous.
- 6. Agreus, Halieus.
- 7. Chryfor or Vulcan.
- 8. Technites, Geïnus.
- 9. Agruerus, Agrus.

- 10. Amynus, Magus.
- 11. Sydyk, Mifor.
- 12. The Cabiri, Asclepius, Taautus.
- 13. The fons of the Cabiri, inventors of medicinal preparations from herbs.

which has been also preserved by Sanchoniatho: he is said to have slain with his sword his own son Sadid.

¹ Euseb. Præp. Evan. lib. i. cap. 10.

TABLE

TABLE II.

The Line of Eliun, contemporary with Sydyk and the Cabiri.

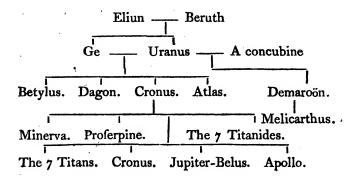
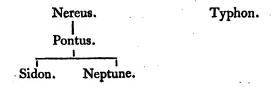


TABLE III.

The Line of Nereus, contemporary with Cronus and his children, and consequently with Sydyk and the Cabiri.



The first of these genealogical tables is adjusted by Bp. Cumberland to the Mosaical account of the line of Cain, in the following manner.

1. Proto-

1. Protogonus.	1. Adam,
2. Genus.	2. Cain.
3. Phos.	3. Enoch.
4. Caffius.	4.70 11 35 6
5. Memrumus.	4. Omitted by Moses.
6. Agreus.	6. Irad.
7. Chryfor.	7. Mehujael.
8. Technites	8. Methufael.
9. Agruerus.	9. Lamech.
10. Amynus, Magus.	10. Jabal, Jubal.
The flood ends Cain's Line.	
11. Sydyk.	11. Shem.
12. The Cabiri.	12. Children of Shem.

13. The fons of the Cabiri. 13. Grandchildren of Shem.

From the preceding table it appears, that Bp. Cumberland commences his analysis with pronouncing Protogonus to be Adam, and Genus Cain m; whence it will necessarily follow, that the descendants of Genus, as detailed by Sanchoniatho, are the children of Cain, and not those of Seth. To this general position I fully assent; but I cannot venture to adopt the Bishop's opinion respecting the Mosaical account of the genealogy of Cain. From Adam to Noah, in the line of Seth, the sacred historian enumerates ten generations; but from Adam to Jabal, in the line of Cain, he specifies only eight. The

Bishop,

m Genus is formed from Cain merely by suffixing the Greek termination.

Bishop, observing this difference in the number of generations, which respectively compose the lines of Seth and Cain, boldly declares, that two patriarchs have been omitted by Moses in the genealogy of Cain between Enoch and Irad; as if it were necessary, that the line of Cain, and the line of Seth, should both equally consist of ten persons. Hence he supposes Agreus to be Irad; Chrysor, Mehujael; Technites, Methusael; Agruerus, Lamech the Cainite°; and Amynus, Jabal:

" It feems more credible to me," fays the Bishop, " that "Moses passed over two generations of Cainites, as not worth the mentioning, than that eight generations in this line should live as long as ten in Seth's line." Cumb. Sanchon. p. 228.

Upon this it may be observed, that it by no means follows, that the individuals, who composed the eight Cainite generations, should have severally attained to a greater age than the descendants of Seth, notwithstanding there were ten descents in the line of that Patriarch. The reason is obvious-the number of generations, extending through any given period, depends upon the time when each individual became a father, and not upon his longevity alone. Hence, if we suppose, (what is certainly not improbable) that the pious Sethites married earlier in life than the debauched Cainites, who preferred the free gratification of their lufts to the restraint of matrimony; the difference between the number of their legitimate generations, (for fuch only we may reasonably suppose to have been recorded by Moses,) will be very satisfactorily accounted for, without there being any necessity for imagining the latter more long-lived than the former.

o Gen. iv. 18.

not-

notwithstanding Agreus, Chrysor, Technites, Agruerus, and Amynus, are severally the sixth, seventh, eighth, ninth, and tenth in descent from Protogonus; while Irad, Mehujael, Methusael, Lamech, and Jabal, are only the fourth, sixth, seventh, and eighth from Adam.

Granting however for a moment, that the line of Cain did really, at the catastrophè of the deluge, end with Amynus, we might naturally expect the latter part of the first genealogical table to commence with Noah; instead of which we are informed, that Sydyk is Shem. Noah therefore, upon the hypothesis of Bp. Cumberland, is entirely omitted in the principal line, and appears only in the second table, under the denomination of Uranus; while his father Lamech is conjectured to bear the singular title of Eliun Hypsstus, or God the most bigh.

With regard to Agruerus, whom the Bishop supposes to be the other Lamech the descendant of Cain, Sanchoniatho informs us, that his statue was greatly revered by the Phenicians, that his shrine was drawn from place to place by a yoke of oxen, and that among the Byblians he was esteemed even

the

P Cumb. Sanchon. Table opposite p. 4 L

the greatest of gods. He further adds, that he was of the race of those, who were known by the names of Aletæ or fire-worshippers, and Titans, or diluvians q; and that he was the father of Amynus the magician^r. Since Agruerus then was venerated by the countrymen of Sanchoniatho as the first of deities, it is only reasonable to suppose, that he must have fignalized himfelf in some very particular manner to obtain fo proud a distinction. But, if Agruerus be merely the Cainite Lamech, we are left utterly at a loss to conceive why be should be thus preeminently honoured. Almost the only circumstance recorded of this patriarch is, that he was guilty of homicide, apparently in felf-defence'; after which his name is dismissed for ever from the facred page. Can we then think it probable, that be, by an especial selection', should be venerated by the Phenicians as the greatest of their gods?

Agruerus or Agrotes moreover fignifies a

·huſ-

⁴ Aletes is derived from Al-Ait, the god of fire; and Titan, from Tit, the colluvies of the deluge.

r I doubt whether Amynus and Magus are two distinct perfons; Magus seems rather to be only a descriptive title of Amynus.

Gen. iv. 23. Vide Lowth de facra Poess Hebræor. Præl. iv. p. 53.

t Gr. egaigerws.

bushandman; we may therefore reasonably conclude the name to have been bestowed descriptively: but upon examination we shall find, that not the slightest hint is given by the inspired historian respecting the particular occupation of Lamech.

On these grounds, we could scarcely admit the identity of Lamech and Agruerus, even if Lamech were really the ninth in descent from Adam; for it would be more easy to believe, that some error had crept into the narrative of Sanchoniatho, than to erect Lamech into the greatest god of the Phenicians, and to esteem him the peculiar patron of agriculture. But when, upon recurring to Scripture, we find Lamech, not the ninth, but the seventh from Adam, we can surely require nothing more to convince us, that Agruerus is a totally different person from that patriarch.

Who then, it may be asked, is the Agruerus of Sanchoniatho, the great God of Phenicia, and the patron of husbandry? Let us only compare the genealogy of Cain recorded by Moses, with the same genealogy as preserved by Sanchoniatho, and we shall immediately be led to a satisfactory and consistent answer.

The generations of Cain enumerated in Scrip-

Scripture amount to eight: Adam, Cain, Enoch, Irad, Mehujael, Methufael, Lamech, and Tubal-Cain. If these be connected with the Phenician genealogy, the table of descents will stand as follows.

- r. Protogonus, Eon.
- 2. Genus, Genea.
- 3. Phos, Pyr, Phlox.
- 4. Cassius, Libanus.
- 5. Memrumus, Usous.
- 6. Agreus, Halieus.
- 7. Chryfor.
- 8. Technites.

- r. Adam, and Eve.
- 2. Cain, and his wife.
- 3. Enoch, and his brethren.
- 4. Irad, and his brethren.
- 5. Mehujael, and his brethren.
- 6. Methusael, and his brethren.
- 7. Lamech.
- 8. Tubal-Cain u.

The Phenician historian, having now reckoned up the line of Cain, which terminated
with the deluge, will naturally proceed to
the head of a new family, from which the
whole postdiluvian world was peopled. Agruerus therefore or Noah, considered with reserence to the line of Cain, will necessarily
stand in the ninth place of descent; although,
with respect to his own line, he be the tenth
from Adam. And this supposition may be
adopted with perfect propriety: for, although

Bp.

[&]quot; The word Technites fignifies an artizan, and Tubal-Cain, as we learn from the inspired historian, was "an instructor of "every artificer in brass and iron." Gen. iv. 22. This Tubal-Cain had two brothers, Jabal and Jubal. Sanchoniatho only mentions one brother of Technites, whom he styles Geinus.

Bp. Cumberland separates the ten sirst generations of Sanchoniatho from those which sollow, and places them before the flood; yet this division is entirely arbitrary, the Phenician mythologist never making any direct mention of that catastrophè.

In the person of Agruorus then we may conceive the second part of the first genealogical table to commence, the eight generations which precede him being antediluvian, and corresponding with the eight generations of the family of Cain. Accordingly we shall find, that the character of Agruerus or Agrotes precifely agrees in every particular with that of the great Patriarch. Agruerus, as the name imports, was a husbandman; such also was the occupation of Noah x. Agruerus was venerated by the Phenicians as the greatest of gods; such likewise were the honours univerfally paid to the second progenitor of mankind. Agruerus is faid to have been the father of Amynus the magician; Noah was the father of Ham, who is generally supposed to have been addicted to forcery, and to have instructed his son Mizraim in the same nesarious practices y. The very name Amynus

^{*} Gen. ix. 20.

y Chamum eundem esse volunt cum Zoroastre Mago. Hujus sententiæ primus author, quod quidem sciam, est Pseudo-Clemens,

indeed sufficiently establishes the truth of this supposition: it is evidently the Am-on of the Egyptians, under which title the scriptural Ham seems to have been usually worshipped.

The children of Amynus, according to Sanchoniatho, were Misor and Sydyk; and the son of Misor was Tatutus. This Taautus was the inventor of the alphabetic mode of writing; and was called by the Egyptians Thöor, by the Alexandrians Thöyth, and by

Clemens, qui libro quarto Recognitionum Magiam scribit, hominibus ante diluvium a mulierosis illis angelis traditam, Ægyptiorum conditorem Mesraimum didicisse a Chamo patre ; et Chamum a posteris, hujus artis admiratoribus, Zoroastrem, seu vivum astrum, propterea suisse dictum, et pro deo habitum. Id sequutus Cassianus collationis 8væ cap. 21mo. Quantum, inquit, antiquæ traditiones ferunt, Cham filius Noæ, qui superstitionibus istis et sacrilegis fuit artibus ac profanis infectus, sciens nullum se posse super his memorialem librum in Arcam prorsus inferre, in quam erat cum patre justo ac sanctis fratribus ingressurus, scelesta ac profana commenta diversorum metallorum laminis, quæ scilicet aquarum inundatione corrumpi non possent, et durissimis lapidibus insculpsit. Quæ diluvio peracto eadem qua celaverit curiofitate perquirens, facrilegiorum ac perpetuæ nequitiæ seminarium transmisit in posteros. Inde invaluit hæc opinio Chamum fuisse Magum, et carmine magico patrem, dum dormiebat nudus, ita devotaffe et obligâsse, ut deinceps ad mulierem non potuerit affectari, et magicos libros scripsisse, quorum partem combusserit Ninus, altera fuperstite. Nam hodieque extat impium opus continens elementa et praxim artis necromanticæ sub titulo Scripturæ Chami filii Noæ. Bochar. Phaleg. lib. iv. cap. 1.

the

the Greeks Hermes. Hence it manifestly appears, that Misor is the Mizraim of Scripture, the father of the Egyptians; a circumstance, which affords an additional proof of the identity of Amynus and Ham, and consequently of Agruerus and Noah.

Hitherto the narrative of Sanchoniatho has been equally clear and accurate; but the genealogy of Sydyk, whatever patriarch be defignated by that name, is certainly erroneous. He is faid to be the fon of Amynus, and the father of the Cabiri, who were likewise styled Dioscori, Corybantes, and Samothraces. These Cabiri were the builders of the first ship; and were contemporary with a mysterious person denominated Eliun the Most High, and with a female, who bore the name of Berutb 2. Eliun and Beruth dwelt in the neighbourhood of Byblus; and from them fprung Epigèus or Autochthon, who was afterwards intitled Uranus, and a daughter, who was called Ge. In process of time, Uranus espoused his fifter Ge, and became the father of Ilus or Cronus, Betylus, Dagon, and Atlas.

Bp. Cumberland, as I have already obferved, pronounces Sydyk to be Shem, and

YOL. I. the

² With Eliun and Beruth the fecond genealogical table of Sanchoniatho commences. Vide supra p. 40.

the Cabiri to be his children. He is sensible however of the genealogical difficulties, which attach to this supposition; difficulties, which, I readily allow, cannot be entirely avoided, whatever system be adopted.

"We will begin with Sydyk," fays the Bishop, "whom Philo well translates dixaios, " the Just. This was, I conceive, his title "that he was known by; and I believe he " deserved this title well, for I take him to " be no other than Shem, the best Son of "his good father Noah, the man, in whose "tabernacle, mentioned Gen. ix. 27. was "the church of the true God, the school of " piety and justice; and he dwelt at Salem " in Canaan, to whose princes our Sanchoni-" atho, being a Canaanite, hath a constant "eye; and he was in the eleventh genera-"tion, counted from the first man, as our "author placeth him: and no other man " can be named in that generation, which " confifted wholly of the children issuing from " Noah, who can claim this title so justly as " Shem.

"And I am glad, that I can cite Grotius, "to abet my opinion in this thus far, that he "faith in his notes on Heb. vii. 1. Melchife-"dec is the man meant by Sydyk in Philo "Byblius: and that Shem had this title of "Mel-

"Melchisedec, or the just king, as Pompey was ordinarily called Magnus, and Octavius called Augustus, is the judgment of the eldest and learnedest Jews, and of many modern learned men in Jewish antiquity, to whose judgment herein I subscribe with great satisfaction."

Having thus stated his opinion, the Bishop proceeds to consider the difficulty of reconciling this system with the genealogical table of Sanchoniatho.

"I am in an especial manner concerned to answer an objection rising out of Sancho-in niatho my author: for he tells us, that Sy-in dyk and Misor were the sons of Magus and Amynus; which consists not with Sydyk's being Shem, because he was the son of Noah, who is Uranus in our writer, and is in a line distinct from that wherein Amynus and Magus stand.

"The best kindness, that I can shew to "our author in this case, is to acknowledge, "that I believe he honestly wrote this out of those Cabiric records which he searched, "(which yet perhaps might be somewhat al-"tered between his time and the time of "those Cabiri, that were Sydyk's children)

2 " which

^a Cumb. Sanchon. p. 173.

"which contained the greatest antiquities, that their priests would communicate: but yet I believe, that in this link of their line, or genealogy, their books were corrupted; and that it was thought necessary to the interest of their salse religion, or idolatry, to misrepresent this part of its history in later times, when none alive could contradict by their own testimony from their senses, and sew or no records were likely to be compared, that might attest the contrary b."

I have given the Bishop's statement at large, both that it may be considered how far the history of Shem, and his children, corresponds with that of Sydyk and the Cabiri; and also on account of the difficulty, which, as he observes very justly, attends this part of the Phenician genealogy.

As for the two histories, I cannot discover the slightest resemblance between them. We have no reason to suppose, that the children of Shem were either seven, or eight, in number; that they had any particular connection with Berytus, and Neptune; that they, in an especial manner, recorded the circumstances of their times; or that they were the first in-

ventors

b Cumb. Sanchon. p. 176.

ventors of the art of navigation. Five only of his fons are recorded in Scripture; Elam, Ashur, Arphaxad, Lud, and Aram c. These appear plainly to have been the respective ancestors of the Persians d, the Assyrians, the Hebrews, the Lydians, and the Syrianse; all which nations, with the folitary and flight exception of the Lydians f, totally abstained from maritime affairs. Their very fituation indeed upon the vast continent of Asia compelled them to exert their strength by land, rather than by fea. Accordingly, while we are told by Moses, that the dwelling of the children of Shem " was from Mesha as thou " goest unto Sephar, a mount of the East's," words by which their inland fettlements are plainly described; the maritime disposition of the fons of Japhet is pointed out with equal accuracy in the passage, which assigns to them "the isles of the Gentiles h." Hence it per-

haps

c Gen. x. 22.

d Or Elamites.

e Or Aramèans.

f See Herod. lib. i. cap. 94. in which, part of the Lydians are faid to have emigrated into Tuscany, through mere stress of famine; but, how very little this nation was habitually addicted to maritime affairs, appears in a striking manner from a story related of Cresus and Bias. See Herod. lib. i. cap. 27.

g Gen. x. 30.

[•] Gen. x. 5.

haps is impossible to discover a reason, why the most mediterranean of all the descendants of Noah should be exclusively mentioned by Sanchoniatho as the builders of the first ship, and as consecrating at Berytus the relics of the Ocean.

The Bishop lays a great stress upon the propriety of applying the name of Sydyk, or The just man, to Shem; and upon the coincidence of that appellation with the scriptural Melchisedec. The peculiar integrity of Shem however is never extolled by the facred historian, above that of Japhet; and the only definite instance of his piety, which has been recorded, redounds equally to the honour of his elder brother i. Shem accordingly is never once styled The just man; and even if his identity with Melchisedec could be proved, it would not be sufficient to establish the Bishop's position, unless there was some resemblance at least between the histories of Shem and Sydyk.

The circumstance of Shem being the eleventh in descent from Adam, as Sydyk is from Protogonus, is also insisted upon. But surely very little importance can be annexed to it, when we recollect, that the Bishop himself

i Gen. ix. 2.3.

allows

allows the direct line to be broken; and when moreover we confider, that the *eight* descents in the family of Cain, not the *ten* in the family of Seth, are enumerated by Sanchoniatho.

Having thus endcavoured to prove, that Sydyk and Shem cannot be the same person, I may now proceed to state and establish the system, which appears to me the most consonant with truth. This system then supposes, that both Agruerus and Sydyk are only two different descriptive names of one patriarch; of him, who beheld the ruin of a desolated world, and became the sather of the second great race of mankind.

If we consult the facred records, we shall be informed, that Noah was faved from the destruction occasioned by the deluge, because he was "a just man, and perfect in his gene-"rations!:" hence it is manifest, that the title of Sydyk, or The just man, is peculiarly applicable to him; and thus far therefore the mutual resemblance of the scriptural Noah, and the Phenician Sydyk, is perfectly exact. Nor is the correspondence between their respective samilies less singularly accurate. The

Cabiri,

k Gen. vi. 9. Moses indeed expressly applies the very name of Sydyk or Sadik to Noah. נדן איש צריק.

Cabiri, whom Sanchoniatho describes as the children of Sydyk, are said to be seven in number i; the samily of Noah, preserved along with him in the Ark, were also precisely seven in number. The Cabiri are surther said to have built the first ship that was ever navigated; and to have received, in conjunction with the marine deity Neptune, a grant from Cronus of the city Berytus, where they solemnly consecrated the relics of the Ocean. The former of these traditions exactly agrees with the construction of the first recorded vessel, the Ark; and the latter is nearly unintelligible, unless it be supposed to have a reference to the events of the deluge m.

m That it actually has such a reference will appear more evidently when the history of Cronus and Beruth shall have been examined; and when the curious legend of Beroè shall have been analysed. Nonnus informs us, that Beroè and Berith

It may perhaps be thought, that the feven Cabiri, being described by Sanchoniatho as males, do not perfectly correspond with the Noetic family. To this it might be answered, that we are not to expect undeviating accuracy in the annals of paganism; at the same time however it is very remarkable, that Pherecydes has preserved a tradition of the Cabiri, which exactly agrees with the scriptural account of the arkite ogdoad. According to this writer, Vulcan (that is Noah worshipped in conjunction with the solar fire) espoused Cabira, the daughter of the marine deity Proteus, and by her became the sather of the three Cabiri, and the three Cabiræ. Pherec. apud Strab. Geog. lib. x. p. 472.

Here it may perhaps be objected, that fince, even according to my own opinion, Amynus is Ham, how is it possible, that Sydyk, whom Sanchoniatho represents as the son of Amynus, can be the *Noab* of Scripture?

While I readily allow the full force of this difficulty, I may be permitted to observe, that it no less affects the system of Bp. Cumberland, than that which is here advanced. Whether Amynus be Jabal, as the Bishop supposes, or Ham, as I have attempted to prove him to be; in either case, he assuredly is not the father of Shem. Hence the Bishop, as we have already seen, maintains, that fome great diflocation must have taken place in this part of the Phenician narrative. Upon fuch a supposition then, the present hypothesis will, at any rate, be liable to no greater objection than that of the Bishop; but if a plaufible reason can be assigned for this error of Sanchoniatho, the objection will of course be proportionably diminished.

The confusion in this part of Sanchoniatho's, account might possibly arise in the fol-

rith are the same, and that the city Berytus received its appellation from this ancient allegorical goddess. Dionys. lib. xli. Cronus, who made the grant of Berytus to the Cabiri, was the same person, as we shall hereaster see, as Sydyk or Noah.

lowing

lowing manner. Having stated the eight generations in the line of Cain, he next mentions Noah and Ham, under the names of Agruerus and Amynus. Finding, however, that there were ten generations in the line of Seth previous to the deluge, and that the first man after that event was an eminently just and pious character, he attempts to comprife all these accounts in one genealogy. For this purpose, at the end of ten generations, he makes a fresh series to commence with Noah; who may at once be esteemed the last or tenth in descent before the flood, and the first after it. Hence, as he had already made Agruerus or Noah to be the fon of Technites or Tubal-Cain, in order that he might preferve his genealogical line unbroken; fo he now, for the fame reason, makes Sydyk, or Noah under another appellation, to be the fon of Amynus or Ham. In the midst of this confusion, he still keeps his eye upon the real fon of Ham, whom, from records more authentic than his own, he had learned to be Mizraim. Accordingly, while Noah, under the name of Sydyk, occupies the first place after the ten primary generations, Mizraim, under that of Misor, is with perfect accuracy faid to be the fon of Ham or Amynus: and though, agreeably to this arrangement, Noah,

as Sydyk, must necessarily stand in the false relationship of brother to Misor or Mizraim, yet, as Agruerus, he still preserves his true relationship of grandfather to him. In short, the whole confusion appears to have arisen from three sources: Sanchoniatho's consciousness that ten generations had actually flourished before the deluge; his perceiving that the line of Cain consisted of only eight descents; and his certainty that Noah was the first postdiluvian. The following table may perhaps throw additional light upon a supposition, which it is more easy to conceive in the mind, than to express clearly in words.

nchoniatho's first genealo	Sanchoniatho's first genealogical table compared with and adapted to Scripture.	00
The ten generations of the line of Seth, not specified by Sanchoniatho.	The cight generations of the line of Cain, specified by Sanchoniatho, with the addition of Noah and Ham.	
1. Adam. 2. Seth.	gonus. I.	-
Enos. Cainan.	3. Phos. 3. Enoch. 4. Caffus. 4. Irad.	
Mahalaleel. Jared.	5. Memrumus, 5. Mehujael. 6. Agreus. 6. Methulael.	
Enoch. Methufelah.	7. Chryfor. 7. Lamech. 8. Technites. 8. Tubal-Cain.	
9. Lamech.	9. Agruerus. 9. Noah. 10. Amynus. 10. Ham.	
,	uge.	
9. Agruerus.	11. Sydyk. 9. or 11. Noah v.	
an Sarrami first 101		
11. Misor.	13. Sons of the Cabiri. II. or 13. Mizraim, and the other grandchirdren of Nah.	

n Noah, or Agruerus, is the ninth, when considered with a reference to the eight generations of Cain; but Noah, or Sydyk, is the eleventh when considered as the first postdiluvian, the ten generations of Seth having preceded the flood. Noah therefore, as Sydyk, reckons both as the tenth or last man before that catastrophè, and as the eleventh or first after it.

I have

I have observed, that Sanchoniatho closely connects Misor or Mizraim, and Taautus or Thoth, with Sydyk and the Cabiri; and that he fupposes Cronus to have proceeded fouthward to the land of Egypto. From this circumstance I have little doubt but that the eight primitive great gods of that country were no other than the arkite Cabiric Ogdoad. Herodotus mentions a deep and broad lake near Buto, in which, according to the Egyptians, there was a floating island. On this island was a large temple, dedicated to Apollo, and furnished with three altars. It was not supposed however to have been always in a floating state, but to have lost its original firmness in consequence of the following circumstance. When Typhon, or the Ocean p, was roaming through the world in quest of Horus, or Apollo, the mythological fon of Ofiris, Latona, who was one of the primitive eight gods, and who dwelt in the city Buto, having received him in trust from Isis, concealed him from the rage of that destructive monster in this sacred island, which then first began to float q. These eight gods

the

P Vide supra p. 39.

P Plutarch expressly afferts the identity of Typhon and the fea. Plut. de Isid. et Osir. p. 363.

⁴ Herod. lib. ii. cap. 156,

the Egyptians conceived to be prior to the twelve, whose names and worship were adopted by the Greeks q and, in allusion to the origin of the adoration, which was paid to them, they were accustomed to represent them, not standing upon dry ground, but sailing together in a ship r.

As for the floating island mentioned by Herodotus, it was probably only a large rast constructed in imitation of the Ark'; while Horus, whose temple was built upon it, was the same person as his supposed father Osiris', or Noah worshipped in conjunction with the Sun. The three altars, I apprehend, were dedicated to the triple offspring of that patriarch; and the word Buto is obviously deducible from Bu-Do, the divine heiser, which was one of the most usual symbols of the Ark', whence the city Buto will signify the city of the arkite heiser. The word occurs very frequently both in the mythology and

geo-

^q Ibid. cap. 46.

Tes δι Αιγυπίως τως δαιμονας απαίλας υπ ές ανας επι ς ερευ, αλλα ωναντας επι ωλοιου. Porphyr. apud Cudworth's Intell. Syft. p. 249.

See Bryant's Anal. vol. ii. p. 329.

Adonim, Attinem, Osirim, et Horum, aliud nihil esse quam Solem. Macrob. Saturn. lib. i. cap. 21.

u I cannot think with Mr. Bryant, that the word Buto fignifies the ark, any further than as it primarily fignifies an ox.

geography of the ancients. Thus we read of a hero denominated *Butes*, who, according to Nonnus, was no other than Argus, or the god of the Ark *.

—8x eti Beths

Αργος ακοιμητοισι ωολυσπερεεωτιν οπωπαις.
Κλεψιίαμε Κρονιδαο νεωίερα λεκίρα Φυλαωτιν.

There was a city called Buta in Achaia²; a feaport intitled Butua in Dalmatia^a; and a town, which bore the name of Butbos, in Egypt ^b. There was likewife a city of Illyricum, upon which Cadmus, as we are informed by Stephanus of Byzantium, bestowed the appellation of Butboè from the Egyptian Buto^c; and another town in Ionia, or the land of the arkite dove, which was called Buthia^d. Perhaps also the Scottish isle of Bute may once have been the seat of the same superstition, and may once, together with its sister island Arran, have beheld the wild rites, which were celebrated in honour of

Aran,

^{*} Butes was the same as Buddha, or Mercury, whose character shall be considered at large hereafter. Vide infra chap. v.

Dionys. lib. viii. p. 146.

² Diod. Bibl. lib. xx. p. 828.

^{*} Plin. Nat. Hist. lib. iii. cap. 22.

b Ibid. lib. v. cap. 10.

c Steph. Byzant. de Urb. p. 236.

d Ibid.

Aran, or the ark. The very strong resemblance at least, discoverable between the religion and institutes of the Druids, the Egyptians, and the Hindoos, gives some reason to suppose, that they all originated from one common source.

The mode of representing the Ark by a floating island was not exclusively confined to Egypt. As Latona and Apollo were two of the great gods worshipped at Buto; so we find the same traditions prevalent at Delos, both with respect to its once having been a floating island, and to the various dangers by which Latona was assailed.

Thou, Delos, unconstrain'd,
Through the wide Ocean's trackless paths didst
roam.

Illa suam vocat hanc, cui quondam regia Juno Orbe interdixit; quam vix erratica Delos Orantem accepit, cum tum levis insula nabat.

Illic

e This supposition will appear the more probable, when we find, as shall be shewn hereaster, that the mysteries of the Samothracian or Cabiric Ceres, Proserpine, and Bacchus, were established in the British isles.

See Maurice's Ind. Ant. vol. vi.

g Callim, Hymn. ad Del. ver. 35.

Illic incumbens cum Palladis arbore palmæ, Edidit invita geminos Latona noverca h.

From earth excluded by the furious hate Of Juno, wandering Delos scarce receiv'd Fair-hair'd Latona; there her double offspring First saw the light beneath a spreading palm.

The island was afterwards rendered stable by Apollo, in gratitude for the preservation, which he owed to it.

----- eroner authr

Ας ατον ίππω εσαν αμοιδαδι σωθρομον αυρη, Κυμασιν ας υθελικτον ενεβρίζωσεν Απολλωνί.

As for the various wanderings of Latona, detailed at some length by Callimachus^k, they allude, like those of Isis and Ceres, to the erratic course of the Ark over the diluvian waters.

There was another of these sacred floating islands, in the midst of a lake of immense depth, at Cotyle in Italy, to which the Pelasgi are said to have been directed by the sollowing oracle.

Στειχετε μαιομενοι Σικελων Σατορνιαν αιαν, Ηδί Αβορληνεων Κοτυλην, & νασος οχειταμ.

VOL. I.

Haste,

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h Ovid. Metam. lib. vi. ver. 332.

i Nonni Dionys. lib. xxxiii. p. 552. See also Callim. Hymn. ad Del. ver. 51. For some further remarks on the history of Delos vide infra chap. viii.

k Ibid. ver. 70. et infra.

Dion. Halic. Ant. Rom. lib. i. cap. 15, 19.

Haste, to the realms of Saturn shape your course, Where Cotyle's fam'd island wandering floats On the broad surface of a sacred lake.

The same island is mentioned by Pliny, who adds, upon the authority of Varro, that it was esteemed the navel of Italy m. The Greeks had a similar notion of Delphi being the navel of the world. The idea originated in both cases from a misconception of the sacred term Om-Phi-Al, the oracle of the solar god, which the Greeks perverted into Omphalus, and the Latins into Umbilicus. Delphi is a word of the very same import, being compounded of Tel-Phi, the oracle of the sun. I doubt not, but that Cotylè was, like the island near Buto, dedicated to Apollo and the Cabiri: accordingly we find, that the Pelasgi, in a time of great dearth, with which their

new

m Plin. Nat. Hist. lib. iii. cap. 12.

n The connection of Delphi with the diluvian, as well as with the folar worship, appears from a tradition preserved by Tzetzes, that this oracular city derived its name from Delphus, who was supposed to have been the son of Neptune by Melantho, the daughter of Deucalion. Αλλοι δι φασι Διλφες κλη-θηναι απο Διλφε υἰε Ποσειδωνος και Μιλαιθες της Δευκαλιωνος θυγατρος. Tzet. in Lycoph. ver. 208. Deucalion is said by the Greeks to have first landed after the deluge upon the summit of mount Parnassus, at the soot of which Delphi was built. Apollod. Bibl. lib. i. cap. 7.

new fettlements were afflicted, vowed tenths to Jupiter, the Cabiri, and Apollo °.

Having thus attempted to arrange the first genealogical table of Sanchoniatho, which consists of the descendants of Protogonus, I shall proceed to consider the second, of which Eliun-Hypsistus is the head.

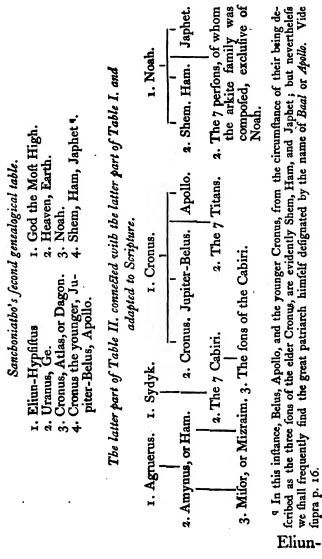
I can by no means affent to Bp. Cumberland's supposition, that Eliun is the Sethite Lamech, Uranus his fon Noah, and Cronus Eliun is evidently a mere variation of the Hebrew word Eloab; consequently, when connected with Hyphstus, it will fignify God the Most High. A title, like this, can furely never be applied with any propriety to a man; I should rather apprehend, that it means no other, than the Almighty Lord and Creator of the whole world. As for Uranus and Ge, according to the most natural and obvious interpretation, they are the material heaven and. earth; their allegorical children, Cronus, Atlas, and Dagon, are, like Agruerus and Sydyk, only different names of the same great patriarch; while Betylus is not a man, but a term expressive of a peculiar mode of adoration p.

The

O Dion. Halic. Ant. Rom. lib. i. cap. 23.

P This mode of worship shall be considered towards the close of the present chapter.

The fecond table therefore, when with the first, will stand as



Eliun-Hypsistus being the true God, Sanchoniatho does not attempt to enumerate his progenitors, but simply observes, that a personage, known by that appellation, who was the father of heaven and earth, flourished in the days of Sydyk and the Cabiri. This mode of speaking is evidently metaphorical, implying only, that he was the Creator of the Universe; and the reason, why he is so particularly said by Sanchoniatho to have been contemporary with Sydyk, seems to be on account of his having exerted his power, in a more tremendous and peculiar manner at that period, than at any other.

To Eliun the Phenician mythologist assigns a confort, whom he calls *Beruth*. For a satisfactory explanation of this part of the tradition, little more is necessary than barely to refer to the Hebrew scriptures.

"God spake to Noah, and to his sons with him, saying,—I will establish my covenant (in the Hebrew Berithi) with you; neither shall all sless be cut off any more by the waters of a flood to destroy the earth."

Hence it appears, that, in the usual strain of oriental allegory, the solemn covenant, the

¹ Gen. ix. 8, 11.

F 3

in-

inviolable *Berith* of God, is personified by a female, who is described as his consort.

From this union of Eliun and Beruth forung Uranus and Ge; or, in the unadorned language of historical narration, the Almighty, after the confusion of the deluge, created anew the heaven and the earth, and covenanted with man, that he would never more destroy the world by water t.

The offspring of Uranus and Ge were Cronus, Dagon, Atlas, and Betylus. With regard to Cronus, he is evidently the same perfon as the classical Cronus or Saturn: accordingly both the Phenician and the Grecian deity of that name are equally described as the son of Heaven and Earth ". Such a descent is doubtless allegorical. The traditions

of

This Berith is the same as the Beroè of Nonnus, whose mythological history shall be considered hereafter. The Hindoo chronology mentions a pious prince named *Prithu*, who was the tenth in descent from the first created pair Adim and Iva, and who is described as the inventor of agriculture. Captain Wilford, and I think very justly, supposes Prithu to be Noah. (Asiat. Res. vol. v. p. 254.) The word *Prithu* may possibly be compounded of Berith-Thu, the god of the covenant.

t The process of the renovation of the world after the deluge feems nearly to have resembled that of the primeval creation. See Catcott's Treatise on the Deluge.

u Hesiod. Theog. ver. 126, 137.

of the pagans rarely extended beyond the epoch of the deluge; they were obliged therefore to ascribe to the first postdiluvian a mythological, rather than a natural origin. Hence Cronus, or Noah, suspended as it were between heaven and earth upon the sace of the great deep, is said in the metaphorical language of poetry to be their son.

One circumstance indeed is mentioned in his history, the unworthy treatment, that his father Uranus, or the Heavens, experienced from him, which perhaps it may not be quite so easy to reconcile with the scriptural account of Noah. Nevertheless, if it be taken in an allegorical sense, the awful event of the deluge may perhaps sufficiently explain it. Obedient to the command of the Almighty, the waters, gradually rising from the central abyse, encroached upon the ancient limits of the material heaven, or the atmosphere, and thus curtailed it of its former extent. Hence we are informed by He-

Εσσυμενως ημησε ----. Hefiod. Theog. ver. 180.

F 4 fiod,

Філь д' апо индіа шатрос

y I venture to fay, curtailed it, in the strict philosophical sense of the word, as will sufficiently appear to any one, who has consulted Catcott's theory respecting the causes of the deluge; one of the principal of which he supposes to be, a portion of the atmosphere forced into the central abyse, and expelling its waters to the surface of the globe.

fiod, that it was the earth, which brought this calamity upon the heavens.

The war between Cronus and Uranus, and between Uranus and Pontus, as detailed by Sanchoniatho, blended as it is with the wildest fictions, comprehends several very curious particulars, which remarkably confirm the preceding supposition. The heaven is faid to make war upon the fea: in other words, the atmosphere, rushing violently into the central abyss, forces it to disgorge its waters, which, in conjunction with those of the Ocean, speedily overflow the habitable globe. Demaroön, who is described as the son of Uranus by a concubine, but who, like his brother Cronus, feems to be merely Da-Ma-Aron, the great arkite patriarch, is represented as having leagued himself with his father in his attack upon Pontus, or the fea; but, unable to relist the impetuosity of the waters, and trembling with the apprehension of impending danger, he vows to offer up a facrifice, provided he should escape. Cronus meanwhile, in fingular conformity with the preceding supposition, castrates his father Uranus, in a certain place in the centre of the earth, in the neighbourhood of fountains

and

² Hesiod. Theog. ver. 159. et deinceps.

and rivers. It is remarkable, that Cronus, in his war against Uranus, is said to have been affisted by Elohim. This word is the Hebrew name of God: whence it is manifest, that the tradition signifies nothing more, than that the Almighty lent his divine aid to Noah during the perils of the deluge.

The Phenician Cronus is supposed to have had three sons, Cronus the younger, Jupiter-Belus, and Apollo. This triple offspring manifestly corresponds with the scriptural Shem, Ham, and Japhet. Contemporary with them, according to Sanchoniatho, were the sea, and Typhon, and Nereus the sather of the sea; a declaration very remarkable, inasmuch as it naturally refers us to that awful period, when

* Should the reader diflike this mode of interpreting the fable of Uranus and Cronus, which indeed is principally founded upon the expression of Sanchoniatho, εν τοπω τινι μισσογαίω, he may adopt instead of it another supposition: namely, that Uranus has been consounded with Cronus or Noah, and Cronus himself with the younger Cronus or Ham. Hence, as Porphyry justly observes, Jupiter or the younger Cronus is said to have committed the very same crime against the elder Cronus, as the elder Cronus had previously done against Uranus. (Porph. de ant. Nymph. p. 260.) I am bound moreover to mention, that Uranus, though properly the material Heaven, is sometimes undoubtedly Noah. (Vide infra chap. ix. in init.) It is in fact a vain labour to attempt to reduce the mythology of paganism to a state of perfect accuracy.

the

the Ocean, swollen beyond its usual limits, overwhelmed a guilty world beneath its waves. The various names of *Pontus*, *Typhon*, and *Nereus*, are only different titles of the same element; for we are plainly informed by Plutarch, that the Egyptian deity Typhon was a personification of the sea, no less than Nereus and Pontus b.

b Τυφωνα δι της θαλασσαν. Plut. de Isid. et Osir. p. 363. It is worthy of observation, that the Arabs still express the general delugs by the term al Tusan. Anc. Univ. Hist. vol. i. p. 200. note E. Nereus may perhaps be derived either from the Sanscreet Nara, or from the Hebrew Ner, to flow or run as water. "Hence," says Mr. Parkhurst, "the Greeks and Romans had "their Nereus, which originally signified the great abyse, or the sea considered as communicating with it. Thus Nereus is "addressed in the Orphic hymn:

Possessor of the Ocean's gloomy depth, Ground of the sea, earth's bourn and source of all! Shaking prolific Ceres' sacred seat, When in the deep recesses of thy reign, The madding blasts are by thy power confin'd: But oh! the earthquake's dreadful force foresend!

"The reader will make his own reflections on these lines, while I proceed to observe, that the Roman poets used Ne-

" reus for the sea or ocean, even so late as the time of Ovid,
" who has this expression:

----qua totum Nereus circumtonat orbem.

" Old Nereus was, according to the Greek and Roman mytho-

" logy, constantly attended by fifty daughters, called Nereids,

"who represented the numerous rivers, that proceed from the

" ocean, and run into it again." Heb. Lex. Vox נהר.

If Nereus then be allowed to fignify the great central abyss, as contradiftinguished A general notion seems to have prevailed, that Saturn or Janus, for they are in fact one deity, the same as the Phenician Cronus or Noah c, visited Italy d: hence, as I shall here-

contradiftinguished from the visible sea, we shall immediately perceive the propriety with which Sanchoniatho describes him as the sather of Pontus.

Phenician deity. Italiæ splendidissima origo suit, tum tempore, tum origine gentis. Cæpit enim aureo sæculo sub principibus diis Jano, Camese, Saturno gente Phænica, et Saga, quæ post inundationem terrarum per orbem prima colonias mist. M. Caton. Fragm. de Orig: Fol. 160. Saga was the ancient name of Armenia, the country where the Ark landed; and it is remarkable, that the epithet Araxea, or arkite, was bestowed upon this territory. Omnes historici Græci, Latini, et Barbari, qui de priscis ante Ninum antiquitatibus conscripserunt, unanimi consensu assirumant in prisca Armenia Araxea cæpisse genus humanum quacunque via cæperit. Eadem regio prius Aramea Scythia Saga dicta suit. Ann. Viterb. Comment. in Beros. Antiq. lib. ii. fol. 12. Saga seems to be Z-Ag-Ai, the land of the mighty waters.

The fymbolical mode of representing the pagan deities is ascribed by Sanchoniatho to Taautus or Thoth, who is said to have designated the Phenician Saturn, in a manner precisely resembling the statues of the Roman Janus. The position of his four eyes was such, as enabled him to look both prospectively and retrospectively, allusive to the double view of Noah into the old and new worlds. Euseb. Præp. Evan. lib. i. cap. 10.

d Caussa ratis superest; Thuscum rate venit in amnem

Ante pererrato falciser orbe deus.

Ovid. Fast. lib. i. ver. 233.

after

after take occasion to shew the Cabiric worship was introduced at an early period into that country. Saturn is usually described as a very ancient deity: Macrobius accordingly styles him the first of the gods f; and Sallust, in reference perhaps to the connection of Noah with the watery element, affirms, that Cronus is water g. He is represented in the Latin, no less than in the Phenician theology, as the parent of three fons, and as the confort of Rhea or Opis, by whom he became the father of the feven Titans. Rhea however is fimply a personification of the lunar Ark: whence, as we learn from Damascius. the commencement of a new order of things, or a kind of new creation, was ascribed to Saturn and Rheah; and the number eight, the number equally of the persons preserved in the Ark, of Cronus and the Titans, and of Sydyk and the Cabiri, was confecrated in a peculiar manner to that goddess i.

As for Janus, he was depicted holding a

staff

e Vide infra chap. vi.

f Saturn. lib. i. cap. 7.

⁸ Κρονεν μεν υδωρ. Sall. de Diis et Mundo, cap. 4. Thus also Stobèus; Δακρυ μεν εςι Κρονος. Eclog. Phys. lib. i. cap. 9.

h 'H 'Pia тои Кропе еіς аддян біахоориясы тероаун та уштрата. Damaf. apud Annot. in Phorn. Theor. fect. б.

¹ Τη 'Ρεα ή Ογδοας ωροσηκα. Ibid.

staff in his left hand, with which he appears to strike a rock, and to cause water to flow from it k. He was esteemed the peculiar deity of gates; and many fuperstitious rites were observed, in opening and shutting the doors of his temple. This notion feems to have originated from the circumstance of Noah having made a door in the fide of the Ark, which was opened during his ingress and egress, and which was shut during the continuance of the deluge: hence also the goddess of the Ark was sometimes styled Prothyrea. Macrobius informs us, that Janus and Jana were the same as Apollo and Diana¹, or in other words, the folar Noah, and the lunar Ark: and he adds that Janus-Apollo was worshipped by the Greeks under the name of Thyreus, or the god of doors, and was esteemed the president of ingress and egress. His original appellation was not Janus but Eanus, which I apprehend to be only a variation of the Babylonic Oan, or Oannes. In his facred rites, Janus was intitled the double god, from his having beheld two worlds; Yunonius from Juneh the dove, the Juno of classi-

cal

k In sinistra habebat (Janus) baculum, quo saxum percutere, et ex illo aquam producere videbatur. Albrici Philos. de Deor. Imag. cap. 14.

¹ Macrob. Saturn. lib. i. cap. 9.

cal mythology; Consivius, from his being a husbandman; Quirinus, from Cur, the Sun; and Patulcius, and Clusivius, from the opening and shutting of his gates m. The Phenicians represented him under the usual folar emblem the dragon m: and Plutarch, in confequence of his being the diluvian patriarch no less than the Sun, speaks of an ancient medal of the doublefaced Janus, which had the head or the stern of a ship on the reverse; but he was unable to affign any very fatisfactory reason for it ". Lastly, Inghiramius, if his authority can be depended upon, notices an Etruscan fragment, in which the identity of Janus and Noah is absolutely afferted. According to this curious relic of antiquity, Vandimon, known by the Latins under the name of Janus, and by the Syrians under that of Noah, came into Hetruria with his fon Faphet and his children; where he founded a city, upon which he bestowed the appellation of Cethem o. Vandimon, or Oandimon,

m Macrob. Saturn. lib. i. cap. 9.

n Quæst. Rom. p. 274.

Magnus pater Vandimon, qui a Latinis Janus, a Syris Noa vocatur, advenit in hanc regionem (scil. Hetruriam) cum secundo filio Iapeto, et illius filiis; et cum venissent super hunc montem sibi commodum, posteris jucundum putavit. Quare in superiori parte, quæ salubrior esset, civitatem ædiscavit, et Cethem appellavit. Inghir. apud Annot. ad Lact. de Fal. Rel. lib.

feems to be Oan-da-Mon, the Oannes p or Noah of the Ark; and he was worshipped by the ancient Tyrrhenians in conjunction with Vesta, whom they denominated Horchia, or the goddess of the Ark q. Titea, who is mentioned by Pseudo-Berosus, as the wise of Noah, bore the same title of Horchia, and for the very same reason; the Ark being frequently described as the allegorical consort of the principal arkite deity.

As Cronus then is faid by Sanchoniatho to

Nib. i. cap. 13. Pseudo-Berosus also afferts, that Janus was the patriarch Noah, and that he derived his name from Jain 17, wine. Ob beneficium inventæ vitis et vini dignatus est (scil. Noe) cognomento Jano, quod Arameis sonat vitiser et vinifer. Beros. Ant. lib. iii. sol. 25. It may be proper here to observe, that the writings of this Berosus, which I shall frequently have occasion to cite, were published by Annius of Viterbo, and are certainly not those of the real Berosus. We are informed by Pliny, (Nat. Hist. lib. vi. cap. 55.) that the genuine history of Berosus contained the events of 480 years; but of that work there now only remain a few fragments, cited by Josephus in his Writings against Apion, and by Alexander Polyhistor in the Chronographia of Syncellus.

P The history of Oannes or Dagon shall be considered at the latter end of the present chapter.

9 Soli Turreni colunt Janum et Vestam, quos lingua sua vocant Janib Vadimona et Labith Horchiam. Myrsil. de bello Pelasg. cap. 6. Labith seems to be a contraction of Labeneth, (תוכנות) the moon; whence Labith Horchia will signify the arkite srescent.

have

F Berof. Ant. lib. v. fol. 64.

have had three fons, Cronus the younger, Jupiter-Belus, and Apollo, in allusion to the triple offspring of Noah; fo, in reference to the number of the arkite family exclusive of their head, he is also described, like Sydyk, as being the father of feven fons by Rhea, and of seven daughters by Astartè. These last of his children were called Titans, and Titanides; whence it will follow, that the war of the Titans, so celebrated in Grecian story, relates to the deluge, and not to the events which took place at Babel. The traditional history indeed of the Titans is involved in some degree of confusion, because the name is equally applied to all, who lived at the era of the deluge, both those who were destroyed by that catastrophè, and those who were saved; but the genealogy, ascribed to them, by Sanchoniatho, along with various matters which shall hereafter be adduced, abundantly proves the truth of the foregoing affertion. The legend however of the feven Titans must be referved for future confideration'; at present

there-

⁵ Vide infra chap. ix. Since Cronus is the same person as Sydyk, the seven Titans will of course be the same as the seven Cabiri; and since Agruerus is also the same person as Cronus or Sydyk, we shall see the exact propriety of Sanchoniatho's assertion, that Agruerus and his samily were known by the general name of Tuans or Aletæ.

therefore I shall only notice that of Astartè, and her children the Titanides.

Aftartè, the mythological confort of Cronus, or Noah, is the same deity as Venust, who was usually represented by the poets rising in youthful beauty from the waves of the troubled ocean, and surrounded by fishes and other aquatic animals. She is in short the Noëtic Ark, which by the allegorizing spirit of antiquity was personified in the character of a graceful female u. Accordingly we find, that the dove is always faid to be the peculiar favourite of Venus; an opinion, which will eafily be accounted for, when we recollect, that that bird brought the first tidings of the waters having retired from off the furface of the earth. Hyginus has preserved a curious tradition respecting the Assyrian Venus, in which the arkite dove, and the mundane egg, make a very conspicuous

vol. i. G ap-

t Tnv di Asaptus Φοινικίς την Αφροδίτην ειναμ λίγεσι. Euf. Præp. Evan. lib. i. cap. 10. Aftartè is also in fact the same as Rhea. The identity of the heathen goddesses will be shewn in the following chapter.

u Venus, like Ceres, was sometimes also esteemed the earth, and sometimes the moon. Assyriorum, apud quos Veneris Architidis—maxima olim veneratio viguit, quam nunc Phœnices tenent: nam Physici terræ superius hemisphærium, cujus partem incolimus, Veneris appellatione coluerunt. Macrob. Saturn. lib. i. cap. 21.

appearance. An egg of wonderful magnitude was reported to have fallen from heaven into the river Euphrates, and to have been rolled by fishes to the bank. Upon it sat doves, and out of it was at length produced that Venus, who was afterwards styled the Syrian goddess. The same writer, upon the authority of Diogenetes Erythrèus, mentions the peril to which Venus was exposed by the attack of the monster Typhon, or the sea.

* Ampelius is more exact in this particular than Hyginus; for, in relating the same sable, he speaks of only one dove. Amp. cap. 2.

y In Euphratem de cœlo ovum mira magnitudine cecidisse dicitur, quod pisces ad ripam evolverunt: super quod columbæ consederunt, et excalsactum exclusisse. Venerem, quæ postea dea Syria est appellata. Hyg. Fab. 197.

² Mr. Whiston supposes, that the deluge was occasioned by the too near approach of a comet; and he calculates, that it was that comet, which appeared in the year 1680. Many parts of his theory may perhaps be thought objectionable; but at the fame time it is not impossible, that the power of attraction, exerted by a comet, might force the waters of the great abyss to rush forth in a tremendous torrent, and thus produce the catastrophè of the deluge. It is foreign however to my present fubject to examine into the merits of Mr. Whiston's system; I mention it only for the purpose of introducing some very singular coincidences with his opinion respecting a comet's being the natural cause of the flood. Sanchoniatho asserts, that while Aftariè was travelling about the world, (or in other words, while the Ark floated in an erratic state upon the surface of the waters,) she found a star falling from the sky, which she afterwards confecrated at Tyre: Pliny affirms, that a comet appeared

Closely pursued by her irresistible enemy, she assumed the shape of a fish, and thus avoided the threatened danger.

Venus then, or Astartè, being a personisication of the Ark emerging from the waters of the deluge, and being uniformly attended by the Noëtic dove, we shall see the propriety with which the Laconians consecrated a temple to Venus-Juno, on account of a flood supposed to have been occasioned by the river Eurotas b. Juno is Juneh, the dove; whence Venus-Juno will be equivalent to Venus attended by her dove. To this deluge of the Eurotas, and to such other traditions

peared during the reign of Typhon or the deluge, the effects of which were extremely detrimental and tremendous: and Hyginus mentions, that, when Phaëthon the son of Apollo had set the whole world on fire by mismanaging the chariot of his father, Jupiter, to quench the slames, caused a general inundation, from which Pyrrha and Deucalion alone escaped. Sanch, apud Eus. Præp. Evan. lib. i. cap. 10.—Plin. Nat. Hist. lib. ii. cap. 25.—Hyg. Fab. 152.

^a Diogenetes Erythræus ait, quodam tempore Venerem cum Cupidine filio in Syriam ad flumen Euphratem venisse, et eodem loco repente Typhona giganta apparuisse. Venerem autem cum filio in flumen se projecisse, et ibi figuram piscium forma mutasse: quo sacto periculo esse liberatos. Hyg. Poet. Astron. lib. ii. cap. 30.

b Ήρας δε ίεςον υπερχειριας κατα μαντειαν εποιηθη, τα Ευρωτα συλυ της γης σφισιν επικλυζεντος ξοανον δε αρχαιον καλασιν Αφροδιτης- Ήρας. Pauf. Lacon. p. 239.

of

of a deluge, as may hereafter be mentioned, I shall apply the judicious observation of Vosfius, that from the general flood of Noah were derived all the heathen stories of local and particular inundations.

In consequence of Venus being a personification of the Ark, we find her denominated Arsinoèd, or Baris-Noè, the Ark of Noab; Hippodamiac, or Hippa-da-Maia, the arkite mother; and Arenta, or Aran-Thea, the goddess of the Ark.

Και τον θεα κλαυθεντα Γαυαντος ταφον, Σχοινιδι μεσοφθαρτον, ΑΡΕΝΤΑ, ξενη, Κραντηρι λουκώ τον τοτ' εκτανε πθελας'.

She was not however merely the Ark, but the Ark worshipped in conjunction with the Moon; hence the author of the Orphic hymns invokes her in terms, partly applicable to her diluvian and partly to her astronomical character. He styles her the goddess sprung from the sea, the ruler of the three divisions 8, the

c Voss. de Idol. lib. i. cap. 18.

d Strab. Geog. lib. xvii. p. 800.

[·] Hesych.

f Lycoph. Cassan. ver. 831.

g This I apprehend to be an allusion to the triple division of the world among the sons of Noah. These three divisions are said by the poets to be heaven, earth, and hell; hence Diana upon earth is Luna in heaven, and Hecatè in the infernal regions. If we survey the same sable in a different point of view, as relating to the three sons of Cronus, heaven is assigned

nurse of Bacchus or Noah, the visible and the invisible i, the tutelary deity of Syria and of Egypt.

Ποντογενης, γενετειρα θεα, Φιλοπαννυχε σεμνη,
Νυκτερια:—
Και μεσιτειε τριοσων μοιρων:—
— Σεμνη Βακχοιο παρεδρε,
Φαινομενη τ' αΦανης—
— Ειτ' εν Ολυμπω
Ει συ θεα βασιλεια καλω γηθεσα πεοσωπω,
Ειτε και ευλιβανε Συριης έδος αμφιπολευεις,
Είδε συ γ' εν πεδιοισι σων άρμασι χρυσεοτωκλοις
Αιγυπτε κατεχεις κ.——

In the East Venus was worshipped under the appellation of the Syrian goddess. Lucian indeed considers it as doubtful whether this goddess was Juno or Derceto¹; but it matters little which opinion be adopted, for Juno is the dove, and Derceto, or Atargatis, was the same as Astartè m, who is declared both by

figned to Jupiter, hell to Pluto, and the sea comprehending the earth to Neptune, whence his frequent Homeric title Erosia Sur.

- h In her character of the Ark. She was the same as Hippa, who is also described as the nurse of Bacchus.
 - i In her character of the Moon.
 - k Orph. Hymn. 54.
- 1 Αλλοι δε Σεμιραμιν την Βαδυλωνιην, της ηδη πολλα ερία εν τη Ασια ετι, ταυτην και τοδε το εδος εισασθαι νομιζεσι, ουκ Ήξη δε εισασθαι, αλλα μητρι έωυτης, της Δερκετω ενομα. Luc. de Dea Syra, fect. 14.
- m Artemid. Oniroc. lib. i. cap. 9. Hence it is evident, that the Syrian goddess is the same as the *Venus-Juno* of Laconia.

San-

Sanchoniatho and Glycasⁿ to be Venus. Derceto however, or Venus, assumed the form of a fish; and it is remarkable, that her daughter Semiramis was supposed to have been changed into a dove.

Dubia est, de te, Babylonia narret, Derceti, quam versa squamis velantibus artus Stagna Palæstinæ credunt celebrâsse figura: An magis ut sumtis illius filia pennis Extremos albis in turribus egerit annos.

Venus and Juno therefore I apprehend to be the same as Derceto and Semiramis. The scholiast upon Aratus indeed supposes Dercè, or Derceto, to be the daughter of Venus, rather than Venus herself; but, since he asserts, that they were changed into the two sishes, which were afterwards placed in the zodiac, and since he particularly mentions Derceto as the Syrian goddess, it evidently appears to be only a variation of the preceding sable. The constellations of Aquarius and the great sish appear to be connected in a similar manner with the history of the de-

luge.

<sup>Euseb. Præp. Evan. lib. i. cap. 10.—Glyc. Annal. p. 184.
Ovid. Metam. lib. iv. ver. 44. See also Athen. Legat.
p. 33.</sup>

P Ούτοι τε εισι» οἱ τυ μεγαλυ ιχθυος εκγονοι, σερί εἰ εν τοις ἰξης ερει, οἰτινες Δερκην την Αφροδιτης θυγατερα εμπεσυσαν εις θαλασσαν εσυσαν οθεν εις τιμην της θεας ὁ Συριοι ιχθυων απιχονται. Schol. in Arat. Phænom. p. 32.

luge. The fish, which was one of the most usual symbols of the Ark, is represented swallowing the water, which slows from the urn of Aquarius; and it was first seen, according to Ctesias, in a lake near Bambyce. Derceto, or Venus, the Syrian goddess, falling into the lake, was by this fish safely conveyed to the shore q. According to Xanthus the Lydian, Derceto had a son, who was denominated Ichthus, or the fish. This Ichthus, I doubt not, was the Dagon, or fish-god of the Philistines, under which name they worshipped the patriarch Noah.

With regard to the feven Titanides, the mythological daughters of Derceto, or Astartè, we learn from the author of the works ascribed to Orpheus, that their names were Themis, Tethys, Mnemosynè, Thea, Dionè, Phebè, and Rhea:

G 4. Έπλα

Ούτος εςιι ο μεγας καλυμενος ιχθυς, οι και πιειι λεγυσι το ύδωρ της ύδροχου εκχυσεως. Ίς ορείται δε συρι τυτυ, ώς Φησι Κτησιας, ειναι σροτερον εν λιμνη τινι κατα την Βαμθυκην εμπεσυσης δε της Διρκητυς νυκτος, σωσαι αυτην, ήν οί συερι τυς τοπυς οικυντες Συριας θεον ωνομασαν. Ετατ. Cataft. Ιχθυς.

r See Athen. Deipnos. lib. viii. p. 346. where the reader will find a truly Greek derivation of the word Atargatis. It is remarkable, that a particular kind of fish was denominated Bacchus from the deity of that name, who was no other than Noah. Athen. Deipnos, lib. viii. p. 356.

Έπλα μεν ευαθας κερας, έπλα δε ωαιδας ανακλας. Θυγατερας μεν Θεμιν, και ευφρονα Τηθωυ, Μνημοσωνίω τε βαθυπλοκαμον, Θααν τε μακαιραν, Ή τε Διωχην πικτεν αριπεεπες αιδος εχεσαν, Φοιδίω τε, 'Palw τε Διος Χνεταραν ανακτος ³.

Of these Titanides, Rhea, Phebè, Tethys, and Dionè, are the most remarkable characters.

Rhea is the same as Cybelè, a mere personification of the lunar Ark ; and Dionè is a contraction of Da-Ionah, the dove. Hence we find, that the mysteries of Rhea were immediately connected with those of Bacchus, or Noah, and that Dionè was sometimes esteemed his mother u.

Phebè, or Diana, is usually described by the poets as a huntress; but, since she is declared by Orpheus to be a Titanis, we are led to conclude, that her real character is that of

Orph. apud Proclum in Timæum, lib. v. p. 295.

a di-

t Consequently she is the same as her supposed mother Venus, or Astartè, as shall be shewn at large hereaster, when I treat of the identity of the heathen goddesses. Sanchoniatho, as we have seen, makes Rhea the sister of Astartè, and the consort of Cronus. This variation however is more apparent than real, for the Ark was indifferently represented as the wife, the daughter, the sister, or the mother, of Noah.

¹¹ Ω παι Διωπε, δε εφυς με Γας Θεος, Διονυσε. Eurip. apud Schol. in Pind. Pyth. iii. ver. 177. She is faid by Sanchoniatho to have been one of the wives of Cronus.

a diluvian goddess. Accordingly Artemidorus, Pausanias, and Strabo, all concur in bestowing upon her the title of *Limnatis*, or the maritime deity; and, in an ancient inscription preserved by Gruter, she is called Regina undarum, the queen of the waves. Hence Apollonius, with the utmost propriety, represents Orpheus as invoking her under the appellation of the preserver of ships.

Τοισι δε Φορμίζων ευθημονι μελπεν αοιδη Οιαχεοιο παϊς ΝΗΟΣΣΟΟΝ, ευπατερειαν Αρτεμινά.——

Diana then being one of the feven Titanides, and thus connected with the history of the deluge, we shall be able to account for a singular superstitious notion respecting her

- Diana is the Moon worshipped along with the Ark.
- y Oniroc. lib. ii. cap. 42.
- ² Tris de ayogns artispus κατα ταυτην εξοδον τεμενος ες ν Αςτεμιδος και ναον Λιμναλιδος. Achaic. p. 575. Αρθεμιδος ίερον ες ν εν τη Επιδαυριών Λιμνατιδος. Lacon. p. 271.
 - 2 Geog. lib. viii. p. 361.
- ^b The word Λιμτη is applied to the fea by Homer, which, I apprehend, justifies this translation of *Limnatis*.

---- Ενθα δε οί κλυτα δωματα βενθεσι ΛΙΜΝΗΣ,

Χρυσεα, μαρμαιροντα, τετευχαται

Iliad. xiii. 21. See also Odysf. iii. 1. The fimilar title of Limnèus was bestowed upon Bacchus, and for the same reason: Λιμιαιον κληθηναι τον Διονυσον. Athen. Deipnos. lib. xi. p. 465.

- c Grut. p. 37.
- d Argon. lib. i. ver. 569.

tem-

temple at Bargylia in Caria. According to Strabo and Polybius, while the rain fell in torrents around it, the facred edifice, protected by a fupernatural influence, remained perfectly dry. This temple, like that of Buto, feems to have been defigned as an emblem of the Ark, the interior of which was unaffected by the storm, while its exterior was plunged in the midst of surrounding waters.

The fabulous history of the Titanis Tethys will equally serve to shew ber relation also to the catastrophè of the deluge. We learn from Tzetzes, that she was the mother of Inachus by Oceanus ^g; and that Inachus was the father of Phoroneus and Egialeus ^h, by Melia

The appellation of Mindyas, applied by these writers to Diana, seems to be compounded of Mena-Du, the divine Noetic Ark; as Bargylia is of P'Arg-El-Aia, the land of the divine Ark.

f In allusion perhaps to the ship of Noah, the Greek appellatives for a ship and a temple are nearly the same.

Social Oceanus and Tethys were also the parents of Beroè, whose history shall be considered hereafter. Vide infra chap. ix.

daugh-

[•] Πλησιοι δε εςι των Βαργυλιών το της Αρτεμιδος ίεροι της Μικδυαδος, όπες ωταις ευκασι περιϋεδαι. Strab. Geog. lib. xiv. p. 658. Πεπις ευται παρα μεν τοις Βαργιλυηταις, διοτι το της Κιεδυαδος Αρτεμιδος αγαλμα καιπερ ον ύπαιθριοι ετε νεφεται το παραπαν, ετε βριχεται. Polyb. lib. xvi.

h Egialeus signifies a fisherman dwelling upon the sea-shore. The circumstance of his dying childless may possibly allude to the destruction of the antediluvians, the posterity of Inachus, or Phoroneus, being alone preserved in the Ark.

daughter of Oceanus. Egialeus was childish; but Phoroneus, espousing the nymph Telodicè i, begot Apis and Niobè. Apis reigned in a very tyrannical manner, and was flain by Thelxion and Telchin; but from his fifter Niobè and Jupiter were born Argus and Pelafgus k. In the days of Inachus happened the fabulous contest of Neptune and Juno for the fovereignty of Argos; in other words the allegorical contest of the sea, and the Noëtic dove, for the possession of the Ark. The matter in dispute was referred to Inachus, who decided in favour of Juno; upon which Neptune immediately deluged the whole country. Juno however at length perfuaded him to cause the sea to retire; and the Argives, in gratitude, built a temple to Neptune the Inundator, at the place where the waters first began to abate. Near this

i Telodicè is Telo-Daga, the arkite fish of the Sun. The whole of the genealogy of Inachus is entirely mythological, relating partly to the folar, and partly to the arkite worship.

κ Ωχιανε και Τηθυος Ιναχος. Ιναχε και Μιλιας της Ωχιανε Φορωνευς, και Αιγιαλευς απαις — Φορωνευς δυνασευων Πελοποννησε εκ Τηλοδικης νυμφης γεινα Απιν και Νιοδην. Απις εν τυραννικώς ζων αναιρειτας ύπο Θελξιονος κας Τελχινος — Νιοδης της Απιδος αδιλφης κας Διος Αργος, αφ' & ή χωρα, καία δι Ακυσιλαον, και Πελασίος συν Αργω. Schol. in Lycoph. ver. 177. See also Apollod. Bibl. lib. ii. cap. 1.

Letau Da Noceiduros estr ispor emindron Ngorndusia. The Aab Xa-

was the Taphos, or high place of the arkite god Argus, and the temple of the Dioscori, who, according to Sanchoniatho, were the same as the Cabiri m.

Both Inachus, and his imaginary fon Phoroneus, as well as his grandfon Argus, are equally the scriptural Noah. Inachus is a corruption of the Hebrew word Nuach or Nach; and Phoroneus is compounded of Ph' Aron-Nus, the arkite Noah. Hence Pausanias mentions, that Inachus was supposed to have sacrificed to Juno, or the dove, who was ever esteemed the peculiar guardian of Argos. He afferts moreover, that Phoroneus first brought men together into one place, a circumstance, which accurately corresponds with the assembling of the Noachidæ in the Ark; and supposes him, notwithstanding he was the reputed son of Inachus, to have

ρας τοι Ποσειδωία επικλυσαι την σολλην, ότι Ήρας ειναι και θε αύτου την γην Ιναχος, και οί συνδικασαντες, εγνωσαν. Ήρα μεν δη σας αΠοσειδωνος εύχε το απελθειν οπισω την θαλασσαν. Αργειοι δε ύθεν το κυμα ανεχωρησεν, έεχοι Ποσειδωνι εποιησαν Προσκλυσιώ. Paul. Corinth. p. 161.

been

m Προελθοντι δε ε mολυ ταφος ες n Αργε, Δ ιος ειναι δοκενίος και της mορωνεως Νιοδης. Μετα δε ταυτα, Δ ιοσκερων ναος. Ibid.

n Corinth. p. 144.

Φορωνευς δε ὁ Ιναχου τους ανθρωπες συνηγαγε σερωτον εις κοινον, σποραδας τεως, και εφ' έπιστων έκας στε οικεντας. Ibid. p. 145.

been the first, who existed in that country. The reason of this is obvious; the whole of the preceding genealogy is a series of repetitions, and both *Phoroneus* and *Inachus* are equally appellatives of Noah.

The conclusion of the genealogy of Inachus mentions, that Argus and Pelasgus were brethren: Apollodorus however asserts, that they were one and the same person q, and that with great propriety; for, as Argus is the god of the Ark, so I apprehend, that, under the title of *Pelasgus*, we again discover the great diluvian patriarch.

The Arcadians, so called from their devotion to the arkite mysteries, were wont to assert, that Pelasgus slourished first in their country; and accordingly the citadel of Argos was named Larissa from his daughter, as well as two cities in Thessaly, one upon the sea-coast, and another near the river Peneus.

P Φορωνία εν τη γη ταυτη γενέσθαι ωρωτον. Paul. Corinth. p. 144.

⁴ Apollod. Bibl. lib. ii. cap. 1.

r Pelasgus was the reputed ancestor of the Pelasgi, whose history, as connected with the Cabiri, shall be considered hereafter. Vide infra chap. vi.

⁸ Фась де Аркадес, ис Педастусс устоито ет ту уч таиту шритос. Paul. Arcad. p. 598.

την δε ακροπολιν Λαρισσαν μεν καλυσιν απο της Πελασγυ θυγατρος απο ταυτης δε και δυο των εν Θεσσαλία πολεων, η τε επι θαλασ-

When Ceres, in the course of her wanderings, came to Argos, she is said to have been received by this Pelasgus. Hence the name Pelasgis was given to her ; and it is observable, that Isis, who according to Herodotus is the same as Ceres, bore the similar title of Pelagia. The rites of this deity related immediately to the deluge; which will account for her being thus connected with Pelasgus.

The Scholiast upon Apollonius Rhodius mentions, that Pelasgus was esteemed by some the offspring of Inachus, by others of Neptune and Larissa, and by others of Jupiter and Niobè; a variation, which is alone suffi-

on, και η σαρα τον Πηνειον, ωνομαθησαν. Pauf. Corinth. p. 165. Larissa is Lares-Ai, the land of the Lares, or folar Cabiri. Concerning the Lares more will be said hereaster. Vide infra chap. iii.

- ¹¹ Λεγεται ετ, ώς Δημητρα ες Αργος ελθεσαι Πελασγος δεξαιτο οικώ. Paul. Attic. p. 34.
- * Δημητρος ες τι ίεροι επικλησιι Πελασγιδος, απο τα ίδρυσαμεια Πελασγα. Paul. Corinth. p. 160.
- Y lois M is: xata the Ellhown gluosar Dhunthe. Herod. lib. ii. cap. 59.
- ² Ες δι τον αχροχορινθον τυτον ανιυσιν, ες τι Ισιδος τεμενη ών την μεν Πελαγιαν, την δι Αιγυπτιαν αυτων επονομαζεσιν. Pauf. Corinth. p. 121. Pelafgus, Pelafgis, and Pelagia, are all equally derived from Pelagim, fireams of water; whence also the Greek and Latin word Pelagus, the fea.
 - * Vide infra chap. x.

cient

cient to prove, that he is a mythological character. Staphylus accordingly afferts, that he was an Argive, or arkite; and his reputed children the Pelasgi were reckoned a barbarous nation, who formerly inhabited Thessaly and Argos b.

Pelasgus is said by Apollodorus to have espoused Melibèa, the daughter of Oceanus. Their son Lycaon was king of Arcadia; and his extreme wickedness, according to Ovid, was one principal cause of the catastrophè of the deluge c. Lycaon was the sather of Titanas, and Orchomenus d, whose son was the samous Minyas, the ancestor of the Argonauts c.

Here we have another series of genealogical repetitions; for Minyas is simply Menu, or Noah, while Orchomenus is Orca-Menu, the arkite Noah. The Greeks indeed pretended, that he was a native of their country; but Nonnus informs us, that he was a Pheni-

cian

^b Πελασγων, των Θεσσαλων, απο Πελασγυ τυ Ιναχυ^{*} η απο Πελασγων, εθνυς βαρβαρικυ οικησαντος την Θεσσαλιαν και το Αργος^{*} η απο Πελασγυ τυ Ποσειδωνος υία και Λαρισσης. Σταφυλος δε ο Ναυκρατιτης Πελασγον Φησιν Αργειον το γενος. Schol. Apoll. Argon. lib. i. ver. 580.

The word Lycaon seems to be derived from Luca-On, the orb of the Sun, in reference to the solar worship.

d Apollod. Bibl. lib. iii. cap. 8.

e Anton. Liber. Metam. cap. x.

cian deity, coëval with Oceanus and Tethys, and worshipped in conjunction with a star f. Confidered then as the great patriarch, he is joined with Titanas; described as the son of an Arcadian; represented as flourishing at the era of the deluge; and supposed to be descended from Pelasgus, Oceanus, Inachus, Tethys, and Phoroneus. Several different cities were named after him. There was an Orchomenus near Carystium^g; another in Arcadia h; a third in Beotia; and a fourth in Thesfaly i. It is remarkable, that the most ancient Orchomenus, along with fome other cities, was believed to have been destroyed by a flood; and a chasm was shewn near the more modern town of the same name, in which the waters were faid to have been fwallowed up, and into which the river Melas still continued to empty itself k.

f Dionyf. lib. xli. p. 698. I shall resume the consideration of the history of Orchomenus, when the sable of Beroè is analysed, with whom he is closely connected.

g Περι Καρυς οι δ' τις Ορχομενος. Strab. Geog. lib. ix. p. 416.

h Strab. Geog. lib. x. p. 338.

i Plin. Nat. Hift. lib. iv. cap. 8.

κ — εν οίς οί μεν τον Οςχομενον οιχειοδαι τον αρχαιον ὑπελαμδανον εί δ' Ελευσινα, και Αθηνας σιαρα τον Τςιτωνα ποταμον. Λεγεται και κατα Κεκςοπα, ἡνικα της Βοιωτιας ὑπηρξε καλυμενης τοτε Ωγυγιης, αφανισθηναι δε ταυλας επικλυσθεισας ὑς εςον γενεσθαι δε φασι και καλα Ορχομενον χασμα, και δεξασθαι τον Μελανα ποταμον. Strab. Geog. lib.

From the preceding observations upon the mythological character of the arkite Venus, the Astartè of Sanchoniatho, and the parent of the seven Titanides, we shall not be surprised to find her esteemed a Cabira. Thus we are informed by Euthymius Zegabenus, that the idolatrous Saracens, previous to the age of the Emperor Heraclius, worshipped her under the name of Cabar.

As Venus was called *Cabira*, so we find, that Pliny makes mention of the fountain *Cabura* in Mesopotamia, in which Juno was said to have bathed herself m. The sact is, that, although Noah and his three sons, or Noah and the seven persons who were preserved along with him in the Ark, be the original Cabiri, or great Gods of the Pagans;

lib. ix. p. 407. Lucian mentions a fimilar tradition respecting a chasm in the midst of the temple of the Syrian goddess, which was supposed to have swallowed up the waters of the flood of Deucalion. Luc. de Dea Syra.

1 Οι Σαρακηνοι μεχρι τον Ηρακλειυ τυ βασιλεως χρονοι ειδωλολαίρυι, προσκυνευτες τω Εωσφορω αςρω, και τη Αφροδιτη, ην και Χαδαρ τη έαυτων επονομαζεσι γλωττη δηλοι δε ή λεξις αυτη την Μεγαλην. Euthym. Zegab. Panop. ap. Seld. de Diis Syr. p. 211. In a fimilar manner Cedrenus: Τον Αφροδιτης αςερα τον Εωσφοροι ειναι μυθολογεσιν ήν δε και Κυδαρ τη έαυτων κακεμφατω επωνομασαντο γλωσση, όπερ εςι Μεγαλη. Cedren. Chronog.

m Unus in toto orbe traditur sons aquæ jucundè olentis in Mesopotamia Caburæ. Fabulæ rationem afferunt, quoniam eo Juno persusa sit. Plin. Nat. Hist. lib. xxxi. cap. 3.

VOL. I.

H

yet,

yet, as it will abundantly appear in the course of the present disquisition, they applied the name to every deisied object, which bore any reference to the deluge. The Ocean, the Ark, and the Dove, participated in the honours bestowed upon the sacred Ogdoad; and, in consequence of the adoption of the solar worship, the Sun, the Moon, and the host of heaven, were admitted to the same dignity.

It remains only, before I conclude the analysis of the history of Astartè, to offer a few observations on the mythological character of Esculapius, or Asclepius; who is said by Sanchoniatho to have been the fon of Sydyk by one of the Titanides, and to have been afterwards added to the feven Cabiri under the title of Esmuni. This deity connects together the first and second tables of the Phenician genealogies, his father Sydyk occupying a conspicuous place in the one, while his mother the Titanis is enumerated among the daughters of Cronus in the other. I am much inclined to think, that the imaginary god of health is, in reality, the very fame person as his reputed father Sydyk, both of them being equally the patriarch Noah worshipped in conjunction with the Sun. Macrobius accordingly informs us, that Esculapius was one

of the many names of the folar deity, and that he was usually adored along with Salus, or the Moon n. Salus however was no less a personification of the Ark, than of the Moon; those two great objects of idolatrous veneration being nearly allied to each other, in consequence of the union of the arkite and Sabian superstitions. Thus, while Noah was reverenced as the god of health, and as one of the eight Cabiri, the vessel, in which he was preserved, was honoured with the title of Salus, or Safety o.

Captain Wilford supposes, that the Esculapius of classical mythology is the Hindoo Assiculapa, or the chief of the race of the horse; and he further intimates, that Assiculapa was very nearly related to two hero-gods, who are evidently the same as Castor and Pollux. These were believed to be the children of the Sun, and the goddess Devi; the Sun, at the time of their intercourse, having assumed the form of a horse, and Devi that of a mare.

Hence

Macrob. Saturn. lib. i. cap. 20.

[•] It is not easy to conceive, why the Moon should be distinguished by the name of bealth or safety, except from the circumstance of its being worshipped in conjunction with the Ark.

P Afiat. Research, vol. iii. p. 168.

[¶] Ibid.

Hence it appears, how very widely the helioarkite superstition had extended itself. A horse was one of the most usual symbols of Noah, and a mare, of the Ark : the Sun therefore, united with the horse, is no other than the great solar patriarch, while his consort is merely the Hippa, or Ark . Consequently, the children of Aswi, or the horse, at the head of whom was placed Aswiculapa, are the allegorical offspring of the Ark, whose chief was Noah, considered in his double character of both a solar and a diluvian deity.

We find Esculapius connected with the Dioscori or Cabiri, no less in the mythology of Greece than in that of Hindostan. Pausanias mentions a temple of this deity at Brassiæ in Laconia, built near a promontory projecting into the sea, upon which were placed three small statues of the Dioscori or Corybantes, and a sourth of Minerva^t. I make

^r Vide infra chap, vii.

⁸ Noah, united with a horse, while his supposed consort is described as a mare, is the very same mode of representation as that adopted in the figures of Dagon and Derceto: the only difference between them is, that in the one case the symbolical horse, and in the other the symbolical fish, is introduced.

t After giving an account of this temple of Esculapius, Pausanias adds: Ακρα δε ες το ταις Βρασιαις μικρα, προιχοντα πριμα
ες την θαλασσαν, και επ' αυτη χαλκοι ποδιαιων ές ηκασιν ου μειζονες
πολως

no doubt, but that Esculapius and the three Dioscori are the very same mythological characters, as Cronus and his three sons; in other words, they are Noah and his triple offspring.

The genealogy of Esculapius, as detailed by the Greeks, although it varies from that given by Sanchoniatho, ferves equally to fhew his relationship to the Cabiric Dioscori. He was faid by fome to be the fon of Apollo, and Arfinoè the daughter of Leucippus; and by others of Apollo, and Coronis the daughter of Phlegyas. The mother of Arsinoè was Philodicè, and the father of Philodicè was The two fifters of Arfinoè were espoused to Castor and Pollux. As for Coronis, who was also reputed to be the mother of Esculapius, she was slain by Apollo himfelf in a fit of jealoufy, the raven having falfely accused her of infidelity to his bed; for which crime, having afterwards discovered his error, he changed the colour of that bird from white to black ". Both these genealogies are equally mythological; and the first of them is replete with those repetitions,

πίλες επι ταις κεφαλαις εχοιτες' εκ οιδα η Διοσκερες σφας, η Κορυ-Gailaς τομιζεσι' τρεις δ' εν εισι' τεταρτον δε Αθηνας αγαλμα. Lacon. p. 272.

н 3

which

u Apollod. Bibl. lib. iii. cap. 10.

which are fo common in the fables of the poets. Inachus and his descendant Esculapius are the same great patriarch; Leucippus is Luc-Hiph, the folar God of the Ark; Arsinoè is a variation of Baris-Noè, the Ark of Noah *; Philodicè is Bala-Daga, the lordly fish; and Coronis feems to have derived her name from Cor-On, the Sun. With regard to the fable of the raven, it appears to be an allusion to that, which was sent by Noah out of the Ark. It did not answer the end of its mission, and was therefore esteemed by the heathens an ill-omened, though facred bird; while the dove, on the contrary, was always reckoned highly propitious. The raven however was believed to be peculiarly facred to Apollo; and accordingly we learn from Myrfilus, that two ravens were kept tame in the temple of that god, on mount Lepetymnus y. The raven, in short, gave his name to the priests of Mithras, the Perfian Apollo, who were denominated, from that bird, Coraces, or Hierocoraces z.

Al-

^{*} Arsinoè is the same as Venus. Vide supra p. 84.

y Antig. Caryst. Mirab. Hist. cap. 17. There were two more of these birds at Cranon in Thessaly; and likewise a brazen chariot, which the inhabitants, in time of drought, were accustomed to strike upon, in order that they might obtain water from their deity. Antig. Caryst. Mirab. Hist. cap. 15.

² Banier's Mythol. vol. i. p. 289.

Although Esculapius was thus venerated by the Greeks, yet the Berytian Esculapius, as we are informed by Damascius, was neither a Greek, nor an Egyptian, but a Phenician deity. He was beloved, like Attis or Bacchus, by the mother of the gods, whom the Phenicians called Astronoè; and, like Attis also, he was reported to have mutilated himself. Astronoè is clearly a variation of Ashtaroth, or Astartè, which I apprehend to be the compound term As-Tora, the beiser of the Sun d; while Astronoè seems to be

^a Or the chief of the Hippian family, who entered into covenant. The first part of this title, as I have before observed, relates to the arkite Hippa, or mare, the latter to the covenant of God with Noah.

b The history of this deity shall be considered hereaster.

ο Ο εν Βηρυτώ Ασκληπιος εκ ες ιν Έλλην, ει δε Αιγυπτιος, αλλα τις επιχωριος Φοινιξ. Σαδυκώ γας εγενοντο παιδες, ές Διοσκουρους έρμηνευθοι και Καβείς εκ όγδοος δι εγενετο επι τυτοις δ Εσμουνος, δι Ασκληπιοι έςμηνευουσιν. Ούτος καλλισος ων θεαν, και νεανιας ιδειν αξιαγασος, ερωμενος γεγονεν, ώς φησιν δ μυθος, Αστονοης θευ Φοινισσης, μητε θυνών ειωθως τε κυνηγετείν εν ταις δε ταις ναπαις, επείδη εθεασατο την θεον αυτον εκκυυνηγετουσαν, και φευγοντα επιδιωκουσαν, και ηδη καταληθομενην, αποτεμνει πελεκει την αυτος αύτου παιδοσποςον φυσιν. Damaí. vit. Isid. ap. Phot. Bibl. p. 1073.

d I cannot think, that Astartè is derived from Aster, a star, because it is manifestly the same word as the Hebrew Astartoth; and I am the more confirmed in the etymology which I have given of it, because Asterius, the masculine form of Astartè or Asteria, concerning whom more shall be said hereaster, is

H 4 declared

As-Tora-Noè, the beifer of Noah the Sun. This etymology will perfectly accord with the narrative of Sanchoniatho, who teaches us, that Astartè was represented with the horns of a bull d. The Phenician mother of the gods in fine was merely the Noëtic Ark, represented, in the person of Astartè, under its usual em-

declared by Tzetzes to be the same as Minotaurus, Taurus, Talus, or Italus.

d I am fully aware, that Ashtaroth is written in the Hebrew עשתרות, and not אשתרות, and also that עשתרות fignifies sheep in that language; but, as the testimony of Sanchoniatho is so express, and as there does not appear to be any connection between Astartè and a flock of sheep, I feel myself obliged to conclude, that the Israelites, in expressing the name of this idol, regarded rather the found than the letters, and thus entirely destroyed the sense. This case is by no means an unusual one. Thus, in a fimilar manner, instead of Beth-Zan, the temple of the Sun, they wrote בית-שן, the temple of the tooth; instead of Beth-Aron, the temple of the Ark, בית-חורן, the temple of anger; and instead of Air-Ares, the city of the Sun, עיר-הרס, the city of destruction. The LXX render this last name Holis Aoedex, the city of righteousness, but why, I will not pretend to determine; Aquila and Theodotion, the city Ares; Symmachus, the city of the Sun; and the Chaldee paraphrast, the city of the Sun doomed to destruction, which is an evident attempt to retain both the readings, הרם and החם Bochart was conscious, that the history of Astartè accorded much better with her being represented under the form of a heifer, than under that of a sheep: hence he conjectures, that the Hebrew word עשתרות fignifies exen as well as Sheep. Boch. Canaan. p. 709. The whole difficulty however is removed by fimply supposing, that the Israelites wrote עשתרות inflead of איש-תורת.

blem,

blem, the heifer; while her lover Esculapius was the solar Noah. Hence he had a temple in Achaia, denominated Curos, which was a name of the Sun^e; and at the same time, in allusion to his diluvian character, was intitled Archagetes, or Archa-Ga-Theus, the illustrious god of the ark^f.

In addition to the feven Titanides, whose history has been last considered, Cronus had also two other daughters, Proserpine, and Minerva. Proserpine is said by Mnaseas to be one of the Cabiri; and, as I shall hereafter attempt to shew, is, like her mother Ceres or Isis, a personification of the Ark worshipped in conjunction with the Moon. Minerva appears to be a similar personification of the divine wisdom, by which the Ark was saved from destruction; and, as such, she is very frequently joined with the Cabiric gods. Thus, in the citadel of Epidaurus, there was a temple of Venus, a statue of Esculapius,

and

^{*} Απωτερω δι ει πολυ απο τε Μυσαιου ίερον ετιν Ασκληπιου καλουμενον Κυξος. Pauf. Achaic. p. 236. I am much inclined to think, that the proper reading in this paffage is καλουμενε Κυζες; for Curos is, in reality, not the name of the temple, but of the deity.

f Na sein Ασκληπιου' καλειται δι Αρχαγετας. Paul. Phoc. p. 879.

Schol. in Apoll. Argon. lib. i. ver. 917.

and a temple of Minerva: that of Jupiter the Preserver stood at the entrance of the harbour, and near it was a promontory called Minoa h. With a reference to the arkite worship, Minerva was furnamed Ergane from Ereg or Erech, the ark; under which title fhe was venerated both in Laconia', and in Beotia. She had in this last country a temple conjointly with Plutus, or Pluto k; who was one of the Cabiri of Mnaseas, and the fame person as Adonis and Osiris, titles, under which the scriptural Noah received idolatrous honours from his posterity. She was likewise called Taurobolos, or Toro-Bolah, the fovereign mistress of the tauriform Ark1; Budea, or Bu-Dea, the goddess of the heifer; and Ethyia, or the fea-gull.

Η σολλα

h Paul. Lacon. p. 271. There were many other places, which bore the same name of *Minoa*; an appellation seemingly derived from Minos, who is usually celebrated as one of the earliest kings of Crete, but who appears to be the same as the scriptural *Noab*. Minos is Menus, or Menu: his history will be resumed hereaster, when the solar worship of Crete is taken into consideration. Vide infra chap. vi.

i Paus. Lacon. p. 251.

k The de Admens the Egyanne, kay authe kay Πλουτος οι σαρες ηκοτα εποιησε. Paul. Boot. p. 761.

¹ Ταυροβολος, η Αθηνα. Suid. Lexic. Hence likewise the pagan ceremony of regeneration was called *Taurobolium*. For an account of this, vide infra chap. x.

H' πολλα δη Βεδειαν, Αιθυιαν, Κοςίω, Αρωγον αυδαζασα[™]—

Tzetzes informs us, that her title Budèa alluded to her having yoked oxen together in the plow; while her other name Ethyia was given to her, because she first taught men the art of navigation. In consequence of the introduction of the Sabian superstition, Minerva was no less celebrated under solar than under arkite appellatives. Thus Minerva Coria had a temple in Arcadia o; Minerva Coryphasia, another at Pylos p; and Minerva Larisèa, a third on the river Larisus between Achaia and Elis q.

According to Clemens Alexandrinus, there were five Minervas: but I apprehend, that, notwithstanding this apparent variety, they are are all in reality one and the same mythological character. The first Minerva was

the

m Lycoph. Cassan. ver. 359.

ⁿ Tzet. in loc. As Powa is a species of sea-bird, which dives beneath the waves; and the name seems to have been metaphorically applied to Minerva, from the circumstance of her being a diluvian goddess.

Ναος και αγαλμα Αθηνας Κοςιας. Pauf. Arcad. p. 639.

P Είλαυθα ίερον ες το Αθηνας επικλησιο Κορυφασιας. Paul. Messen. p. 371.

^q Αχαιοις δε δροι και Ηλειοις της χωρας συταμος τε Λαρισος, και Αθηνας επι τω συταμώ ναος εςι Λαρισσαιος. Paul. Achaic. p. 564.

the daughter of Vulcan; the second, of the Nile; the third, of Cronus; the fourth, of Jupiter, whom the Messenians denominated Coryphasia from her mother; while the fifth was the offspring of Pallas, and Titanis daughter of Oceanus. The defcent of this last deity is very remarkable: her father Pallas is P'Al-As, the God of fire; and, from what has been already faid respecting the Titanides, it is evident, that, in the maternal part of her genealogy, she is immediately connected with the deluge, and confequently with the Cabiri. Such I conceive to be the reason, why she was represented, in her temple at Prienè, sailing in a ship, like the Egyptian Isis; a mode of imagery, which originated, according to Paufanias, from the following curious legend. The goddess, choosing to leave the city of Tyre where she had previously been worshipped, entered into a ship. The vessel, as if conscious of the presence of the deity, forthwith fet fail, and at length concluded its

courfe

τ Εισι δε οἱ ωεντε Αθηνας ὑποῖιθενται΄ την μεν, Ἡφαιςου, την Αθηναιαν΄ την δε Νείλου, την Αιγυπτίαν΄ τριτην, του Κρονου, την ωολεμου εὐρετιν΄ τεταρτην, την Διος, ην Μεσσηνιοι Κορυφασίαν από της μητρος επικεκλησκασιν΄ επι ωασι, την Παλλαντος και Τιτανιδός της Ωκεανου. Clem. Alex. Cohort. ad Gent. p. 24. See alfo Jul. Firm. de Err. Prof. Rel. p. 32. et Cic. de Nat. Deor. lib. iii. cap. 23.

course in the bay of Priene, at the temple of Juno, surnamed the Mediatrix. The singular termination of this mythological voyage seems to intimate, that, when the Ark guided by the divine wisdom ceased to float upon the surface of the waters, Juno or the dove was employed by Noah to bring him tidings how far the earth was habitable.

The tradition of Minerva's having failed

5 Hodeins & av xai tw er Epudeais Heandeiw, nai Adneas tw er Πριηνη ναφ. τουτώ μεν του αγαλματος είνεκα, Ήρακλειώ δε τω εν Ερυθραις κατα αρχαιότητα. Το δε αγαλμά ουτέ τοις καλουμένοις Αιγιναιοις, ουτε των Ατίικων τοις αρχαιοτατοις εμφιρες. ειδε τι και αλλο, ακριδως ες τη Αιγυπίτου. Σχεδια γας ξυλων, και επ' αυίης θεος εκ Τυρου της Φοινικης εξεπλευσε καθ' ήντινα δε αιτιαν, ουδε αυτοι τουτο οί Ερυθραιοι λεγουσιν. 'Ως δε ες την θαλασσαν αφικετο ή σχεδια την Ιωνων, φασιν αυτην δεμισαδαι ωρος Ήρα καλουμινη Μισατη. Paul. Achaic. p. 533. It is proper however to remark, that this tradition may possibly relate to Hercules, and not to Minerva. The Greek is unfortunately fo ambiguous, that, at the beginning of the passage, Pausanias appears to be speaking of the statue of Minerva; but at the conclusion of it, he seems rather to mean Hercules. Kai śtwo of Epudeaioi the gediae xadedxouoie eoodog de ταις Θεησσαις ες το Ήρακλειον εςι γυναικών μοναις. The Latin translation annexed to the edition of Kuhnius makes the statue to be that of Minerva, and not of Hercules. Erythris præterea Herculis, et Priene Minervæ delubra magna cum voluptate visas; hoc certe propter deæ signum, illud ob vetustatem. Ipsum sane simulacrum, non iis quæ Æginæa vocantur-But whether Hercules or Minerva be the deity failing in the ship, the import of the tradition will remain unaltered; for Hercules, as shall be shewn hereafter, was equally a marine or arkite god.

from

from Tyre perfectly accords with Sanchoniatho's narrative. That writer, as I have just observed, speaks of her as the daughter of Cronus, the Phenician Noah, and as the sister of Persephone or Proserpine. Hence Ulysses, who conveyed away the sacred statue of Minerva from the citadel of Troy, is styled by Lycophron, the stealer of the Phenician Goddess:

 Δ ελ ϕ ινοσημών κλωπα Φ οινικης ϑ εας $^{\mathrm{t}}.$

Having now fufficiently confidered the hiftory of Cronus and his children, I shall proceed to investigate that of his collateral relations.

As for Betylus, who is said by Sanchoniatho to be the brother of Cronus, he is certainly a mere allegorical personification. The word is precisely the same as the Hebrew Beth-El, the house of God; and it alludes to the altar erected by Noah, for the purpose of sacrificing to the Lord of Heaven and Earth, after his miraculous escape from the perils of the deluge. If we turn to the page of Scrip-

ture,

t Lyc. Cass. ver. 658. The history of the Palladium and Dardanus will be considered in a future page more at large. The Greek Athenè seems to have derived her name from Ath-Ain, the fountain of fire; while the Latin Minerva is Menah-Rabah, the great Noëtic deity, R and V being letters of the same organ.

ture, we shall find that Beth-El is the usual patriarchal name for facred structures of this nature.

"And Jacob rose up early in the morn"ing, and took the stone that he had put
"for his pillows, and set it up for a pillar,
"and poured oil upon the top of it. And
"he called the name of that place Betb-El:
"but the name of that city was called Luz
"at the first. And Jacob vowed a vow, say"ing, If God will be with me, and will keep
"me in this way that I go, and will give me
"bread to eat, and raiment to put on; so
"that I come again to my father's house in
"peace: then shall the Lord be my God:
"and this stone, which I have set for a pillar,
"shall be God's house"."

With a fimilar allusion, no doubt, to the scriptural Beth-El, Sanchoniatho mentions, that Uranus, or Heaven, contrived stones called Betulia, which possessed the power of motion, as if they were instinct with life. These

were,

u Gen. xxviii. 18.

^{*} The Greeks retained some knowledge of these Betulia, as connected with Saturn or Noah, though they have strangely perverted the original tradition. They seigned, that, when Saturn was about to devour his son Jupiter, Rhea gave him, instead of the infant, a stone named Betylus. Βαιτυλος, έτως εκαλλειτο ὁ δοθεις λιθος τω Κρονω αντι Διος. Ηείγch.

were, in all probability, facred rocking stones; numbers of which, erected by the Druids, are to be found in various parts of our own island y.

Betylus then, the imaginary brother of Cronus, seems to be a mere personification of the patriarchal mode of worship; and is therefore a character of a very different nature from the two remaining sons of Uranus, whom Sanchoniatho denominates Atlas and Dagon. These, no less than Cronus, Demaroön, Agruerus, and Sydyk, I take to be severally the patriarch Noah; who was celebrated by the ancient heathens under a great variety

For an account of the connection between the Druids and the ancient Patriarchs see Stukeley's Abury and Stonehenge; Cooke's Inquiry into the Patriarchal and Druidical Religions; and Borlase's Antiq. of Cornwall, book iii. chap. 2. and 4. This last author gives the following account of a very remarkable stone of the Betulian kind on the island of St. Agnes in Scilly. "The under rock is ten feet fix high, and 47 feet in "circumference round the middle, and touches the ground " with no more than half its base. The upper rock rests on "one point only, so nice, that two or three men with a pole "can move it; it is eight feet fix high, and 47 in girt. On "the top is a large bason, three feet eleven in diameter, (at a " medium) at the brim wider, and three feet deep: by the " globular shape of this upper stone, I guess that it has been " rounded by art at least, if it was not placed on the hollow " furface of the rock it rests upon by human force, which to " me appears not unlikely."

of

of names, allusive to various parts of his history. The astronomical solar superstition, as I have already observed, was very soon ingrasted upon the commemorative rites of the Ark: hence Atlas is described, as supporting the heavens upon his shoulders; a circumstance, which, when stripped of its poetical dress, points out to us the attention paid by the early postdiluvians to the motions of the heavenly bodies. Thus, we are informed by Heraclitus, that Atlas was the first astronomer, and that the siction of his sustaining the heavens arose from his predicting the rising and setting of the stars.

The genealogy of Atlas is variously detailed by the Greeks. The scholiast upon Aratus assigns to him two brothers, Prometheus and Epimetheus; and makes him the son of Uranus by Clymenè daughter of Oceanus a; Apollodorus represents him, as the offspring of Iapetus and Asia, another of the daughters of

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I

Oceanus;

² Ατλας ανηρ σοφος ων ζα κατα αερολογιαν πρωτος κατωπτευσε, προλεγων δε χειμωνας και μεταβολας αερων και δυσεις, εμυθευθη φερειν επ' ωμων τον κοσμον. Herac. de Incred. cap. 4. See also Diod. Sic. lib. iii. p. 193. Albric. Philos. de Deor. Imag. cap. 22. and Serv. in Æneid. lib. iv. ver. 745.

² Ο δι Ατλας, μιθ' & και ο Προμηθιος και ο Επιμηθιος, είντηθησαν εκ τυ Ουςανυ και Κλυμετης της τυ Ωκεανυ θυγαίζος. Schol. in Arat. Phænom. p. 35.

Oceanus^b; and Proclus describes him, and his two brothers, as the children of Iapetus, either by Asopè, or Clymenè, or Themis^c. With regard to Prometheus, and Epimetheus, they each seem to be the same person as Atlas, or the helio-arkite Noah d; Prometheus being Phra-Ma-Theus, the great solar deity^c, and Epimetheus, Ippa-Ma-Theus, the

Diameter di και Ασιας της Ωκιανε, Ατλας, de εχει τοις ωμοίς τον Ουρανον. Apoll. Bibl. lib. i. cap. 2. Hyginus agrees with Apollodorus in making Atlas the fon of Iapetus, excepting only that he affigus Clymene to him as a mother instead of Asia. Hyg. Præf. Fab.

c 'O de Προμηθευς ην παις Ιαπετυ και Ασωπης, η Κλυμενης, η Θεμεδος. Proc. in Hesiod. p. 23.

d Hence Prometheus is faid to have been a Cabircan, and a priest of Ceres, or the Ark. Paus. Bosot. p. 758.

e Prometheus is plainly faid by the author of the Orphic hymns to be the same person as Cronus, or Noah.

Αιωνος Κρονε σταγγενετωρ, Κρονε στοικιλομυθε·

Γεννα, φυη μειωσι, 'Ρεας συσε, σεμνε Προμηθευ.

Orph. Hymn. xii.

"Praw, in the Birman tongue, imports Lord, and is always annexed to the name of a facred building; it is likewife a fovereign and a facerdotal title, and is frequently used by an inferior, when addressing his superior. The analogy between the Birmans and ancient Egyptians, in the application of this term, as also in many other particulars, is highly deferving of notice. Pbra was the proper name, under which the Egyptians first adored the Sun, before it received the al"legorical appellation of Osiris, or author of time; they like-wise

great deity of the Ark: the descent however of Atlas from Iapetus is a precise inversion of his real genealogy; for Iapetus, or Japhet, was the son, not the father, of Noah.

The mother of Atlas, as we have just seen, is sometimes said to be Clymene, sometimes Themis, sometimes Asope, and sometimes Asia. Clymene is a contraction of Cula-Menah, the Noëtic Ark; Themis was one of the seven Titanides; and Asope appears to have borrowed her name from the worship of Asop, the solar serpent. In a similar manner, both Asia the allegorical parent of Atlas, and Asia the continent, seem alike to have derived their respective appellations from As, sire, in allusion to the propensity of the oriental world

"wise conferred the same title on their kings, and on their priests. In the first book of Moses, Pharaoh gives Joseph to wife the daughter of Potipherab, priest of On. In the book of Jeremiah a king of Egypt is styled Pharaoh-Hopbra; and it is not a very improbable conjecture, that the title of Pharaob, given to successive kings of Egypt, is a corruption of the word Phraw, or Praw, in its original sense signifying the Sun, and applied to the sovereign and priestheod, as the representatives on earth of that splendid luminary." Assat. Res. vol. v. p. 115.

The words priest of On seem to have been added by the sacred historian as explanatory of the title Potipherab. A priest of On is a priest of the Sun; and Potipherah is Petah-Phrah, which signifies likewise a priest of the Sun.

to

to bestow idolatrous honours upon the solar Noah. Hence we find, that, in the language of the Mysteries, all things were said to have sprung from one fire, by which nothing more was meant, than that Noah, who was worshipped in conjunction with the Sun, was the universal sather of mankind.

When the rites of the east were imported into Greece, a strong charge was given, that barbaric names should never be changed h: concerning which injunction it is observed by Psellus, that there are facred names of inestable import, preserved in the mysteries of every nation, and delivered to them immediately by the gods; a circumstance, which makes it unlawful to translate them into the Greek language. The word Atlas I apprehend to

f The Lydians, according to Herodotus, afferted, that the great eaftern continent borrowed its title from Afieus, the fon of Cotys, the fon of Manes.—Λυδοι, φαμετοι απο Ασιω, του Κοτυος, τε Ματιω, κεκλησθαι την Ασιαν. Herod. lib. iv. cap. 45. This Afieus I take to be Nimrod, fo called from his having introduced the worship of fire. His father Cotys is Cush, or, as the Babylonians styled him, Cuth; and Manes is Menus, the Noab of Scripture. In this genealogy Ham has been omitted between Manes and Cotys.

g Εισιν ωαντα πυρος ένος εγεγαωτα. Orac. Magic. p. 22.

h Ονοματα βαςδαςα μη ποτ' αλλαξης. Ibid. p. 70.

ι Τυτιςτη, ειστι ονοματα τας' έκας οις εθιεσι θεοπαςαδοτα, δυταμιν εν ταις τελιταις τέξητοι εχοντα. Μη εν μητ' αλλαξης αυτα εις την

be one of these sacred names, being compounded of At-Al-As, the fiery god of heat, or the Sun, in the conjunction with which the patriarch Noah was idolatrously reverenced.

According to Sanchoniatho, the astronomical Atlas was thrown by his brother Cronus into a deep pit. I am much inclined to think, that this wild legend relates only to a mode of contemplating the heavenly bodies, which, we are informed, was usual among the ancient astronomers. They are said to have caused themselves to be let down to the bottom of pits, in order that they might be able to see the stars in the day time; by means of which contrivance, they prevented the picture on the retina of the eye from being confused or disturbed by adventitious rays of light.

As Atlas, confidered in one point of view, is the Sun, so, if we examine his character in

Ελληνικην διαλεκτον. Pfel. Schol. in Orac. Magic. p. 70. Plato speaks to the same purpose in his Cratylus: Ενιοω γας, ότι πολλα οι Ελληνες ονοματα, αλλως τε και οι ύπο τοις βαςδαροις οικεντες, παςα των βαςδαρων ειληφασι.—Ει τις ζητοι ταυτα κατα την Ελληνικην φωτην, ως εοικοτως κειται, αλλα μη κατ' εκεινην, εξ ής το ονομα τυγχανεν ον, οιδια ότι αποροι αν. See also Jamblichus cited in the preceding chapter. These extracts will sufficiently shew the propriety of deriving the terms of Greek mythology from the oriental dialects.

another

k Adams's Lect. on Nat. Philos. vol. ii. p. 317.

another point, we shall have sufficient reason to conclude, that he is also a diluvian god. Thus, as it appears from the preceding account of his genealogy, he is represented as a descendant of the Ocean; and thus Nonnus bestows upon him the title of *Titanius*, or diluvian, from his connection with the history of the deluge.

—— Ει ωστε Μακη Συγίονον Ηλεκτρην Τιτηνίος ηροσεν Ατλας 1.

He is further faid to have been the first king of Arcadia, or the land of the divine Ark^m; the husband of Pleione, or Bala-Ionah, the lordly doveⁿ; and the father of the seven Pleiades^o, whose history plainly shews them to be the same as the seven Cabirides, or Titanides. At present however I must desist from a more particular analysis of the curious legend of the diluvian Atlas, reserving it for that portion of my work, which treats of the various countries devoted to the Cabiric superstition.

With regard to Dagon, which I apprehend to be another of the many titles, under which

Noah

Dionys. lib. iv. p. 72.

m Dionys. Halic. Ant. Rom. lib. i. cap. 61.

n Dict. Cret. de Bel. Troj. lib. i. cap. 9.

[°] Schol. in Arat. Phœn. p. 35.

P Vide infra chap. vi.

Noah was worshipped, he was represented, like Derceto the Assyrian Venus, as having a human body terminating in the tail of a fish. Derceto however, or Atargatis, was a mere personification of the lunar Ark; whence, as we learn from Simplicius, she was styled by her votaries the receptacle of the gods q. Accordingly, we are informed by Xanthus the Lydian, that Ichthus, or Dagon, was supposed to be her son; because the Ark was the allegorical parent of Noah.

The names both of Dagon and Atargatis are purely descriptive, the sormer being Dag-On, the solar sish-god, in other words Noah worshipped in conjunction with the Sun; and the latter being a corruption of Adar-Daga, the illustrious sish. In allusion to this symbo-

Ч Тът Συμαν Атаруаты тояот Эвит какион. Simp. in Arift. Ausc. Phys. lib. iv.

^r Athen. Deipnos. lib. viii. p. 346.

^{*} This deity had a temple in one of the islands of the Delta, called Atarbechis, or Adar-Beth, the bouse of Adar; the Th in Beth being changed into C, as in the similar reading of Bal-Bec for Bal-Beth, the bouse of Baal. Outqua to work Atagences. No auto Atagences. Herod. lib. ii. cap. 41. She seems to have given her name Adar or Athyr to the second of the Egyptian months; the very month, in short, on the seventeenth day of which Osiris was inclosed in the Ark, when pursued by the sury of Typhon, or the Ocean. "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the sountains of the great deep

lical mode of representation, Rabbi Kimchi, commenting upon the passage in Scripture, which relates the overthrow of Dagon before the ark of God, observes, that, after his head and his hands had been broken off, nothing was left but the figure of a fish ^t.

There is indeed every reason to believe, that Dagon is no other, than the Oannes of the Chaldeans, and the Vishnou of the Hindoos.

Oannes is faid by Alexander Polyhistor to have been compounded of a man and a fish. By day he ascended from the waters of the Red sea, and conveyed his instructions in a human voice to the assembled multitudes; but at night he retired from the land, and concealed himself within the recesses of the Ocean. From him the Chaldeans derived their knowledge of the creation of the world; a knowledge, which they could only have received from that great patriarch, who, on account of his singular preservation in the midst of the waters, would naturally be represented in the shape of a mer-man by his allegorizing posterity.

As

[&]quot; deep broken up-In the felf-same day entered Noah-into the " Ark."

^{*} Seld. de Diis Syr. Synt. ii. cap. 3.

u Alex. Polyhift. apud Syncelli Chronog. p. 29.

As for the Vishnou of Hindostan, he is said to have assumed, in the first of the Avatars, precisely the same form as that, in which Dagon and Derceto are ordinarily depicted; and, from the conspicuous part, which he bears in the Hindoo account of the deluge, there can be little reason to doubt of the connection of Dagon also with the same event.

This deity however was not always reprefented as being absolutely, and literally, compounded of a man and a sea-monster. In the Matsya Avatar, which has just been noticed, Vishnou appears to issue out of the mouth of a fish, which elevates itself above the surface of the water; and Oannes is described by Berosus as having a human head and human seet, as well as a fish's head and a fish's tail. Such probably was the most ancient mode of representing Noah, in allusion to his proceeding out of the Ark, which was symbolized not unaptly by the image of a huge sea-monster.

^{*} See Asiat. Research. vol. i. p. 230. and a print of this Avatar in Maur. Hist. of Hind. vol. i.

Υ Το μεν αλλο σωμα ειχε ιχθυος, ύπο δε την πεφαλην σεραπεφυκυιαν αλλην πεφαλην ύποκατω της τε ιχθυος πεφαλης, και συδας δμοιως ανθρωπε, σεραπεφυκοτας δε εκ της ερας τε ιχθυος. Εικαι δε αυτφ φωιην ανθρωπει την δε εικονα αυτε ετι και νυν διαφυλασσειδαι. Beros. apud Seld. de Diis Syris, Synt. ii. cap. 3.

² Hence Cetene, one of the derivatives of Cetus, a fea-monfler,

The love of augmenting the number of their gods, fo prevalent among the ancient mythologists, occasioned them to feign four different Oannes, who fuccessively made their appearance out of the Red sea 2. One of these was called Odacon, which is a manifest corruption of Dagon, arising, as it seems, from the inadvertence of some careless Greek tran-Dagon was the peculiar god of the Philistines, who are supposed by Captain Wilford to have been a very ancient colony of the Indian Palli . If the opinion of this learned and ingenious writer be well founded, the reason of the similarity between Vishnou and Dagon will appear in a yet more striking point of view.

The account, which Sanchoniatho gives of Dagon, exactly agrees with the historical character of Noah. He is faid to have been the inventor of bread, from which circumstance he was called *Siton*; and the first contriver

of

fer, fignifies a large ship. Κητηνη, ωλοιον μιγα ως κητος. He-fych.

^a It is possible indeed, that these four Oannes may be Noah, Shem, Ham, and Japhet. The Red sea, as we shall hereaster find, is represented by the poets, as the principal scene of the exploits of Bacchus, or Noah.

b Instead of δ Δαγων he wrote Ωδακων. Vide Seld. de Diis Syris, Synt. ii. cap. 3.

Wilford on Egypt in Afiat. Research. vol. iii.

of the plow, which procured him the title of fupiter-Arotrius. In fact, like Agruerus, whose history has been already considered, he was one of the many deities, in whom the great diluvian and agricultural patriarch was adored by his infatuated posterity.

The author of the Etymologicon Magnum removes all possibility of doubt upon the subject, by plainly afferting, that Betagon is the Phenician name of Cronus, or Noah^d. He confounds indeed the temple with the deity, to whom it was consecrated, Betagon being evidently a compound of Beth-Dagon; but, when this slight inaccuracy has been rectified, his affertion will no less tend to prove the identity of Dagon and Cronus, and consequently of Dagon and Noah.

Dagon was sometimes worshipped under the appellations of Nebo and Nifroch. Hence we find, that the LXX. in translating the passage of Isaiah, which describes the bowing down of Bel, and the stooping of Nebo, substitute Dagon for Nebo; and that, in a similar manner, the Hebrew of Tobit, published by Munster, calls Nisroch Dagon. Nebo or Nabo seems to be Nah-Bo, the tauric Noab;

. and

Витауми, о Крогос дето Фонкат.

See Calmet's Dict. Vox Nifroch.

and Nifroch to be Nus-Aroch, the arkite Noah. Kircher thinks, that Nifroch was represented as a man failing in a ship; and observes, that the Rabbins derived the word from Nefra-Noacha (נסרא-נוחא) the plank of Noab f. I prefer however the former etymology, which appears to me more easy and natural. The LXX. in one part of their translation, express Nifroch by Mejorach; and, in another, by I think it probable, that that Asarach 8. deity was indifferently called by all these various names, the feveral fignifications of which however are virtually the same: for, as Nisroch is Nus-Aroch, the arkite Noah, so Asarach is As-Arach, the arkite folar deity, and Meforach is M'Es-Orach, the great arkite folar deity. I am perfuaded, that this Nifroch or Afarach is the very fame mythological character as the Trojan Assaracus, who is described as the brother of Ilus, the son of Tros, the grandson of Erichthonius, and the great-grandson of Dardanus. The whole of this famous genealogy is a mere feries of repetitions, as I shall hereafter shew at large h. At present therefore I shall content myself

with

f Kirch. Panth. apud Beyer. Addit. ad Seld. de Dis Syris, p. 323.

g See Seld. de Dis Syris, Synt. ii. cap. 10.

h Vide infra chap. vi.

with observing, upon the authority of Sanchoniatho, that *Ilus* was only another name of Cronus.

Hercules-Melicarthus also, and Posidon or Neptune i, seem, as will appear in the sequel, to be, no less than Cronus or Dagon, titles of Noah. The former of these deities is faid to be the fon of Demaroon, or Da-Ma-Aron, the great arkite; and the latter, of Pontus, or the sea. Hercules accordingly, when confidered in one point of view, is the Sun, but, when confidered in another, is the god of the Ark; while Neptune is allegorically represented as the offspring of the ocean, and as enjoying a grant of Berytus in conjunction with the Cabiri. The Latin title of Neptune is perhaps compounded of Nu-Hiph-Tanin, the Hippian Fish-god Noab; and his Greek name Posidon seems to be Bos-Adon, the lordly bull. In perfect conformity with these appellations, he is supposed to have assumed, at different times, the several forms of a horse k, a dolphin, and a bull m; all which animals were used as symbols of the principal god of the Ark. Hence he is deno-

minated

i Vide supra p. 16.

k Ovid. Metam. lib. vi. ver. 118.

¹ Ibid. ver. 120.

m Ibid. ver. 115.

minated by Hesiod'the tauric god; and is celebrated by him as the defender of Thebah, or the Ark.

—— Taupeos Errooryacos,

Os On Gas xpademor exer, pueray te wolvan.

Upon which Tzetzes observes, that the tauric Neptune was highly venerated in Beotia, or the land of the beiser, and particularly at Onchestus, or the city of the Ocean.

Sanchoniatho concludes his narrative with informing us, that the circumstances detailed in it were recorded by the feven Cabiri, and their eighth brother Esculapius, at the command of the God Taautus. As for this Taautus or Thoth, there is every reason to think, that he is the same mythological character as the Hermes of the Greeks, the Mercury of the Latins, the Buddha of the Hindoos, the Fobi of the Chinese, and the Wodin of the Scandinavians: in other words, as I shall hereafter attempt to shew at large P, all these ancient personages are equally the patriarch Noah. Hence Taautus, although Sanchoniatho very erroneously describes him as the son of Misor or Mizraim, is nevertheless said by that wri-

ter

n Hes. Scut. Herc. ver. 104.

[•] Tzet. Schol. in loc.

P Vide infra chap. v.

ter to have exercised a sort of authority over the Cabiri, commanding them to write those memoirs, from which the Phenician mythologist professes to have copied his narrative.

The following tables contain a fummary of the remarks, which have been made, in the present chapter, upon the Phenician History of Sanchoniatho.

TABLE I.

REAL PERSONS.

Eliun-Hypfistus.

God the Most High.

Antediluvian Line of Cain.

1. Protogonus.	I. Adam.
2. Genus:	2. Cain.
3. Phos.	3. Enoch.
4. Caffius.	4. Irad.
5. Memrumus.	5. Mehujael.
б. Agreus.	6. Methusael
7. Chryfor.	7. Lamech.
8. Technites.	8. Izbal.

Postdiluvian Line of Noab.

:	Agruerus.
	Sydyk.
-	Asclepius.
	Taautus.
First genera-	Cronus.
tion.	Dagon.
	Atlas.
	Demaroon.
	Melicarthus.
	[Neptune.]

Noah.

Second

Second gene-	Amynus-Magus. Cronus Junior. Jupiter-Belus. Apollo.	Ham. Shem. Ham.
ration.	Apollo.	Japhet.
•	The seven Cabiri. The seven Titans.	The family of
	The seven Titans.	Noah.
Third gene-	Mifor.	Mizraim.
ration.	Sons of Cabiri.	Grandchildren of Noah.

TABLE II.

ALLEGORICAL PERSONS.

Beruth.	The divine covenant.
Uranus.	Heaven.
Ge,	Earth.
Betylus.	Beth-El.
Minerva.	The divine wisdom.
Dionè.	The dove.
Astartè.	(The Ark worshipped
Proferpine.	in conjunction with
Rhea.	the Moon.
Nereus.	• • • • • • • • • • • • • • • • • • • •
Pontus.	The diluvian ocean.
Typhon.	
) [

To avoid confusion, I have noticed in these tables no persons, excepting those who are mentioned by Sanchoniatho. Hence Venus, Derceto, Semiramis, Juno, and several other mythological characters, whose history has been discussed in the course of the present chapter, are purposely omitted in the tables.

CHAP.

CHAP. III.

THE IDENTITY OF THE CABIRI, CORYBANTES, CURETES, DIOSCORI, ANACTES, DII MAGNI, IDEI DACTYLI, TELCHINES, LARES, PENATES, MANES, TITANS, AND ALETÆ; AND THE MYTHOLOGICAL CHARACTER OF THE HEATHEN GODDESSES.

SANCHONIATHO closes the account, which he gives of Agruerus the great god of Phenicia, by afferting, that he and his contemporaries were the persons known by the names of Aleta, or fire-worshippers, and Titans, or diluvians. He observes moreover, that the Titans were the children of Cronus, and that they were seven in number; accordingly, with their parent Agruerus or Cronus at their head, their number is exactly the same as that of the persons preserved in the Ark. In a more extended signification indeed, all the diluvians were called Titans, which will account for the apparent inconsistency observ-

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Aletes, as I have already observed, is derived from Al-Ait, the god of fire; and Titan, from Tit, the collusies of the deluge.

able in their history; for, while the wickedness, and consequent destruction, of the old world is poetically described by the war of the Titans against Jupiter b, the arkite Titans are represented as the great gods of the Gentiles, and as the offspring of Cronus and Rhea c. Cronus however, as we have feen. was the fame person as Sydyk and Agruerus; whence it will follow, that, fince the feven Titans were the children of Cronus, and the feven Cabiri the children of Sydyk, we can have very little reason to doubt their identity. The truth of this supposition is yet further proved by the remarkable circumstance of the scriptural name of Japhet being accurately preserved in the list of the Titansd.

b This will be shewn at large in a subsequent chapter.

e In other words, the children of Noah and the Ark. It is highly necessary, in an analysis of the Titanic history, to recollect this distinction between the *impious* and the arkits Titans.

d According to the author of the works ascribed to Orpheus, the names of the seven arkite Titans were Ceus, Creus, Phorcys; Cronus, Oceanus, Hyperion, and *Iapetus*.

> Κοιον τε, Κροιον τε μεγαν, Φορκυν τε κραταιον, Και Κρονον, Ωχεανον Θ', Υπεριονα τ', Ιαπετον τε.

Orph. apud Proc. in Tim. lib. v. p. 295. I have no doubt of the feven Titans or Cabiri being the fame also as the seven Rishis of the Hindoo mythology, who are said to have escaped in a boat along with Menu the head of their family. The Hindoos, in their wild legends, have variously

The Cabiri were also worshipped under the various titles of Dioscori, Corybantes, Curetes, Idèi Dattyli, Anattes, and Telchines. Sanchoniatho himself ascribes to them the two sirst of these appellations; and his authority is corroborated by the testimony of Straboe, and Clemens Alexandrinus. Julius Firmicus, speaking of the murder of one of the Corybantes by his two brethren s, asserts, that he was a Cabirus i, and Suidas mentions it as the prevailing opinion, that the term Curetes was only another name of the Corybantes.

perverted the history of the Noachidæ, yet it is remarkable, that they seem religiously to have adhered to the number seven: hence Captain Wilsord very judiciously observes, that perhaps the seven Menus, the seven Brahmadicas, and the seven Rishis, are the same, and make only seven individual persons. The seven Brahmadicas were prajapatis, or lords of the prajas, or creatures. From them mankind were born, and they are probably the same with the seven Menus—These seven grand ancestors of the human race were—created for the purpose of replenishing the earth with inhabitants. Asiat Res. vol. v. p. 246. The mutual resemblance of the Cabiri, the Titans, the Rishis, and the Noëtic family, is too striking to be the effect of mere accident.

^{*} Τες Κορυδαντας οί μεν τε Διος και Καλλιοπης φασι, τες αυτους τοις Καδειροις. Strab. Geog. lib. x. p. 472.

f Kabeigus δε τυς Κορυδαντας χαλυντες, και τελετην Καβειμικήν καταγβελλυσιν. Clem. Alex. Cohort. ad Gent. p. 16.

⁸ More shall be said of this murder hereafter.

h Jul. Firm. de Error. Prof. Rel. p. 23.

They were reckoned the guards of Jupiter, and, like the

Pausanias informs us, that the inhabitants of Amphissa in Phocis celebrated mysteries in honour of the Anactes, who were supposed to be the Dioscori, the Curetes, or the Cabiri the ancient Scholiast upon Aratus declares the Curetes, the Corybantes, and the Idèi Dactyli, to be the same the Cabiri, the Cabiri, the Idèi Dactyli, and the Telchines.

Πρωτα μεν εκ Λημνοιο συθεγλωχίνος εθεπνης Φημη αελληεωτα Σαμα παρα μυτιδί πευκη, Υίεας ἩΦαιτοιο δυω θωρηζε Καβειρας, Ουνομα μητρος εχοντας ὁμογνιον ἀς παρος αμφω Ουρανίω χαλκηϊ τεκε Θρηϊωτα Καβειρω, Αληων, Ευρυμεδων τε δαϊμονες εσχαρεωνος. Και βλοσυροι Κρητηθεν αολλίζοντο μαχηται, Δακτυλοι Ιδαιοι Κραναης ναετηρες ερεπνης, Γηγενεες Κορυβαντες ὁμηλυδες ών σοτε Ῥειη Εχ χθονος αυτοτελεςον ανεβλατησε γενεθλίω.

Και ωρομος ήγεμονδιε χοροπλεκεων Κορυδαντων

Titans, were the children of Rhea. Ενω τυς Κυρντας, και τους Κορυθαντας τυς αυτυς υπειληφασιν ειναι ησαν δι Διος τραφεις ούτοι και φυλακες τινες δε αυτυς δικα φασιν αλλοι δι εννεα ησαν δι της 'Ρεας απαιδις. Suid. Lex. Vox. Κορυθαντες.

κ Αγυσι δι και την τελετην οἱ Αμφισσεις Ανακτων καλυμενων παιδων. Οἰτινες δι θεων εισιν οἱ Ανακτες παιδες, υ κατα ταυτα εςιν ειςημενον, αλλα οἱ μεν ειναμ Διοσκυζυς, οἱ δε Κουςητας, οἱ δε πλεον τι επιτασθαι νομιζοντες, Καδειρυς λιγυσι. Phoc. p. 896.

1 Κυρητες δε, και Κορυβαντες, και Ιδαιοι Δακτυλοι, οί αυτοι εισιν-Schol. in Arat. Phœn. p. 9.

Πυερικος,

Πυρρίκος, Ιδαιος τε σακεσταλος, οίς άμα βαινων Κνωστιος αιολα Φυλα παρωνυμος ώπλισε Κυρβας, Και Φθονεροι Τελχινες επηλυδες ες μοθον Ινδων Εκ βυθεκ κενεωνος αολλίζοντο θαλαστης: Και δολιχη παλαμη δονεων περιμηκετον αιχμην Ηλθε Λικος: και Κελμις εφεστετο Δαμναμενηϊ, Πατριον ιθυνων Ποσιδηϊον αρμα θαλαστης m.

To these authorities may be added the infeription, preserved in the palace Grimani at Venice, to which place it was carried from Aquileia. Γαιος Γαιου Αχαρνευς ίερευς γενομενος Θεων Μεγαλων Διοσκερων Καβαρων των επι Διονυσιε τε μετα Λικισκον αρχοντος ενιαυτω ιδρυσατοⁿ. "Gaius, the son of Gaius, an Acarnanian, "the priest of the Dii Magni, Dioscori, Ca-"biri°, erected this monument, during the "archonship of Dionysius, the successor of Lyciscus."

The Cabiri were likewise denominated Lares p, and Penates. Hence Theodoret affirms, that the Dioscori were the same, as the Ephestii, and Anactes q; while Hyginus main-

m Nonni Dionys. lib. xiv. p. 251.

ⁿ Montfaucon's Suppl. vol. i. book. v. chap. 4.

Similar to this is an ancient inscription mentioned by
 Gruter, p. 319. Θεοι μεγαλοι, Διοσχυροι, Καθειροι.

P Lar is a contraction of El-Ar, the folar deity; whence the term Lares is equivalent to the folar Cabiri.

⁴ Και μεν τοι, και Τυνδαριδας θευς εκαλεσαν Ελληνες, και Διοσκυ-

tains the identity of the Corybantes, the Curetes, and the Lares. Hence also Virgil unites the Penates, with the Dii Magni, or Cabiri;

- Feror exul in altum,

Cum sociis, natoque, Penatibus, et Magnis Dîs s.

and describes Augustus as bringing them into the naval battle of Actium.

Hinc Augustus agens Italos in prælia Cæsar, Cum patribus, populoque, Penatibus, et Magnis Dîs,

Stans celfa in puppi t-

Another title, by which the Cabiri were known, was that of *the Manes*; while their mother was supposed to have been called *Mania*.

Possumus, si videtur, says Arnobius, summatim aliquid et de Laribus dicere, quos arbitratur vulgus vicorum atque itinerum Deos esse. In diversis Nigidius scriptis modo tectorum domuumque custodes; modo Curetas illos, qui occultasse perhibentur Jovis æribus aliquando vagitum; modo Digitos Samo-

ρυς ωνομασαν, και Εφιςιυς, και Ανακας. Theod. Græcen. Affect. lib. viii.

thracios,

r Græce Curetes funt appellati; alii Corybantes dicuntur; hi autem Lares appellantur. Hyg. Fab. 139.

^{*} Æneid. lib. iii. ver. 11.

t Ibid. lib. viii. ver. 678.

thracios, quos quinque indicant Græci Idæos Dactylos nuncupari. Varro similiter hæsitans, nunc esse illos Manes, et ideo Maniam matrem esse cognominatam Larum;—nunc antiquorum sententias sequens larvas esse dicit Lares, quasi quosdam genios, et sunctorum animas mortuorum.

The term Manes indeed is usually applied to the fouls of the deceased: but the reason of fuch an application will plainly appear, when the fabulous history of the infernal regions is taken into confideration x. At prefent therefore I shall only observe, that the Hades of the Mysteries was not, like the Hades of the popular belief, the imaginary residence of departed spirits; but that the whole of its terrific machinery relates partly to the Sabian idolatry, and partly to the events of the deluge, when the fountains of the vast deep, where Plato fixes Tartarus and the four rivers of hell, were broken up, when the streams of Styx or hatred overflowed the habitable globe, and when a deathlike gloom brooded over the furface of the mighty waters. The masculine name Manes, and the

femi-

¹¹ Arnob. adv. Gent. lib. iii. p. 124.

^{*} Vide infra chap, v.

y Phæd. fect. 60, 61, 62.

feminine Mania, like the Menu of Hindostan, the Minos of Crete, the Mneuis and Menes of Egypt, the Mannus of Germany, and the Menes of Lydia, are equally derived from the scriptural appellative Nub or Noah. Mania in short is the Noëtic Ark; and her allegorical children, the Manes, however their history may have been corrupted, are no other than the patriarch and his family.

With regard to the genealogies of the Cabiric gods, Nonnus represents the Corybantes as the sons of Mercury , the Telchines as the children of Neptune, and the Cabiri as the sons of Vulcan ; Tzetzes describes the Curetes as the offspring of Apollo and Danais ; Apollodorus makes the Corybantes the children of Apollo and Thalia ; Hesiod afferts, that the Curetes and the Satyrs were descended from Hecatèus, and a daughter of Phoroneus ; and Sanchoniatho informs us, that the Titans were the sons of Cronus, and the Cabiri of Sydyk. Some deduced the origin of

the

² Nonni Dionyf. lib. xiii. p. 233.

² Nonni Dionyf, lib. xiv. p. 251. See the whole paffage cited above, p. 132.

h Kupples, Δαναϊδος νυμφης Κρησσης και Απολλωνος παιδές. Schol, in Lycoph. ver. 78.

 $^{^{\}rm c}$ Θαλειας δε και Απολλωνος εγειοντο Κορυδαντες. Apollod. Bibl. lib. i. cap. 3.

d Hefiod. apud Strab. Geog. lib. x. p. 471.

the Corybantes from the Sun and Minerva; others, from Cronus, or Saturn; and others from Jupiter and Calliopè: all however agreed in esteeming them the same as the Samothracian Cabiri; and many, with great propriety, supposed them to be the servants of Hecatè, or the Ark. Acufilaus the Argive affirms, that Camilus, or Mercury, was the fon of Vulcan and Cabira, and the father of the three Cabiri, from whom were born the three Cabirides: and lastly Pherecydes mentions, that the Corybantes were the children of Apollo and Rhytia, and that they inhabited Samothrace; while the three Cabiri and the three Cabirides were the offspring of Vulcan, by Cabira the daughter of Proteus.

It has been observed, that the seven Titans are the same as the seven Cabiri, and that Cronus is said to be the sather of the seven Titanides; we may therefore naturally ex-

pect,

Κορυβαντις δαιμονες τινες Αθηνας και Ήλιου παιδες. Ετι δε Κρονθ τινες της Κορυβαντας οι δε τη Διος και Καλλιοπης φασι, τους αυτους τοις Καβειροις οντας απιλθειν δε τουτους εις Σαμοθρακην καλυμενην προτερον Μελιτην, τας δε πραξεις αυτων μυςικας ειναι.—Οι δε Έκατης προσπολης νομιζουσι τους Κυρητας τους αυτους τοις Κορυβασιν εντας.—Ακησιλαος δε ο Αργειος εκ Καβειρις και Ήφαις καμιλον λεγει τους δε τρεις Καβειρους, ών νυμφας Καβειριδας. Φερεκυδης δ' εξ Απολλωνος και Ρυτιας Κορυβαντας εννεα οικησαι δ' αυτους εν Σαμοθρακη εκ δε Καβειρις της Πρωτεως και Ήφαις καβειρυς τρεις, και νυμφας τρεις Καβειριδας. Strab. Geog. lib. x. p. 472.

pect, that these last would be esteemed Cabiræ. Accordingly we learn from an inscription of Methapus the Athenian, who was supposed to have instructed the Thebans in the arkite Mysteries, that some of the Cabiric deities were reckoned goddesses.

Ηγνισα δε Έρμοιο δομες τε κελώθα Πατρος και ωρωτογονε κερας: όθι Φασι Μεωτηνίω θειναι μεγαλαισι θεαισιν αγωνα ¹.

Hence, as we have already feen, upon the authority of Euthymius Zegabenus, Venus was esteemed a Cabira; hence likewise the fountain Cabura was facred to Juno; hence Ceres is called by Pausanias Cabiria; and hence both Ceres and Proserpine are enumerated by Mnaseas in his list of the Cabiri. Most indeed of the ancient goddesses are so

far

f Pauf. Messen. p. 282. The Pater Protogonus, here mentioned, is Noah; who was called Protogonus, in allusion to his being the first-born of his allegorical mother the Ark, and Pater, or more properly Patur, (NDD) as having come forth from the womb of the Ark. For some surface observations on the word Patar, vide infra chap. viii. and x. Protogonus seems to have been introduced into this passage, as explanatory of the oriental term Patur, with which it is nearly synonymous.

⁸ Δημήζος Καθειρίας και Κορής ετιν αλσος—Paul. Bœot. p. 758. Ceres is, in reality, the same as her daughter Proserpine, who is said by Sanchoniatho to be the offspring of Cronus, and the sister of Minerva.

h Mnas. apud Schol. in Apoll. Argon. lib. i. ver. 917.

far the fame, that their feveral mythological histories appear, almost universally, to relate partly to the catastrophè of the deluge, and partly to the worship of the heavenly bodies. The World rifing from the midst of the waters, the Ark wandering over their furface, and, upon the introduction of Sabianism, the lunar Crescent, seem to be alike described in the diverlified characters of all and each of them. Their names moreover are perpetually interchanged; fo that one goddess is not uniformly a personification of the Ark, anther of the Moon, and a third of the Earth: but, on the contrary, all these various objects of worship are frequently symbolized, upon different occasions, by one and the same deity. Thus, Venus, Derceto, Isis, Ceres, Proferpine, and Latona, are feverally and equally the Moon, the renovated Globe, and the Ark of Noah. I know not of any exceptions to this general rule, except perhaps Juno, and Minerva; the former of whom usually, though not always, fignifies the dove, and the latter the divine wisdom.

The adoption of fuch an opinion, however visionary it may at first appear, will alone fatisfactorily remove our astonishment at finding the identity of these goddesses so repeatedly maintained by mythological writers. Herodo-

rodotus afferts, that Isis and Ceres are the same i; Lactantius remarks the similarity between their respective mysteries, observing, that, as Osiris is the object of search in those of Egypt, so is Proserpine in those of Eleusis is, and Pausanias mentions, that in the neighbourhood of Hermione was a temple of Serapis and Isis, within the sacred inclosure of which the mysteries of Ceres were celebrated. According to Heliodorus, Isis was a personification of the Earth is, according to Plutarch she was Minerva, and Proserpine is, and according to Apuleius, she was Venus, Diana, the Moon, and Proserpine o. In a similar manner Servius affirms, that Diana,

Ceres,

i Ισις δε εςι κατα την Έλληνων γλωσσαν Δημητηρ. Herod. lib. ii. cap. 59.

^{*} Sacra vero Cereris Eleusinæ non sunt his dissimilia. Nam sicut ibi Osiris puer planctu matris inquiritur: ita hic ad incestum patrui matrimonium rapta Proserpina. Lact. de Fal. Rel. lib. i. cap. 21.

¹ Ο δε Σεραπόδι ωκοδομηται και Ισιδί, και συεριδολοι μεγαλων λιθων λογαδων εισιι εντος δε αυτων, ίερα δεωσιν απορέντα Δημητρι. Pauf. Corinth. p. 193. Hermionè seems to have been so called in honour of Armi-Ionah, the dove of Armenia, in which country the Ark landed.

m Προς τους μυσας Ισιν την γην. Heliod. Æthiop. lib. ix. p. 424.

ⁿ Plut. de Isid. et Osir, p. 354, 361.

o Regina Cœli, five tu Ceres Alma frugum parens originalis,—feu tu cœlestis Venus,—feu Phœbi foror,—feu nocturnis ululatibus horrenda Proserpina. Apul. Metam. lib. ii.

Ceres, Juno, and Proferpine, were only different names of the Moon p; Lucian fays the same with respect to Astartè and Rhea q; Varro observes, that the Moon was called Jana; Austin mentions, that Juno was indifferently denominated both Mena and Levanas; and Macrobius declares, that the Moon was worshipped under the appellation of Juno.

As for the Syrian Atargatis, or Derceto, while she is called by Simplicius the receptacle of the gods, in allusion to the Ark having contained within her womb the hero-gods of the Gentiles; she is declared also by him to be no other than Isis, to whom the same remarkable title was ascribed by the Egyp-

^{*}P Lunam; eandem Dianam, eandem Cererem, eandem Junonem, eandem Proferpinam dicunt. Serv. in Virg. Georg. lib. i. ver. 5.

q Luc. de Dea Syra.

r Tremellius, Nunquam rure audisti, inquit, octavo Janam lunam et crescentem, et contra senescentem. Varr. de Re Rust. lib. i. cap. 37. From this passage it appears, that the Moon was only called Jana, when it bore the form of a crescent or boat. The reason of which is obvious: as Janus is Noah, so Jana will be the Noëtic Ark, or crescent. Diana, or the moon, is Di-Jana, the divine Jana.

⁸ Aug. de Civ. Dei, lib. iv. cap. 11. et lib. vii. cap. 2. Mena is Menah, the Noëtic Moon of Ark, and Levana is evidently the Hebrew Lebanah (לבנה), the Moon.

t Jure Junoni addixerunt Calendas, lunam ac Junonem ean-

tians^u. Plutarch mentions, that fome believed her to be Juno, and others Venus x; Lucian afferts, that she was likewise esteemed the fame as Rhea y: and the author of the Chronicon Paschale maintains the identity of this last deity and Semiramis z. Hence we perceive the reason, why Semiramis is said by Hyginus to be daughter of Derceto*, and why she is reported to have been changed into a dove. Hence also there is reason to believe that Semiramis is the same as Juno; or, in other words, that they are both equally the dove of Noah. The arkite Venus, or Atargatis, the Dea Cabira of the Saracens, was also called Urania, and Mylitta, or, as the Arabs inflected the word, Alitta b. Urania however is faid by Olympiodorus to have

dem putantes. Mac. Saturn. lib. i. cap. 15.

been

¹² Την Συριαν Αταργατιν τοπον θεων καλουσιν, και την Ισιν οί Αιγυπτιοι, ως πολλων θεων ιδιοτητας περιεχουσας. Simp. in Arista Ausc. Phys. lib. iv.

^{*} Plut. in Vit. Crassi, p. 553.

y Luc. de Dea Syra.

² — Σεμιραμιν, και την Ρεαν καλυμέτην σάρα Ασσυριοίς. Chron. Paíc. p. 36.

^a Semiramis Dercetis filia in Syria (condidit) Babylonem. Hyg. Fab. 275.

Επιμεμαθηκασι δι τη Ουρανη θυειν (οἱ Περσαι) σαρα τε Ασσυριον μαθοντες και Αραδιων καλευσι δι Ασσυριον την Αφερδιτην Μυλιτία,
 Αραδιοι δι Αλιττα. Herod. lib. i. cap. 131.

been likewise the name of the star of the Dioscori, or Cabiri°; while Mylitta may be plainly traced to the Hebrew root Iladd. The Gothic tribes denominated this goddess Frea, a title, which like that of Rhea is most probably derived from Phree, to be fruitful°; and, for the same reason, the Egyptians were accustomed to bestow the name of Phree upon the Sun, as being the great material cause of plenty and fertility s.

The identity of the heathen goddess, which is here contended for, is maintained also by Tzetzes. This commentator very justly affirms, that *Proserpine*, *Iss*, *Terra*, *Rhea*, *Vesta*, *Pandora*, and a thousand other different appellations, were all titles of one

deity.

The assess τινος τερατολογει, επίδρισαντος τφ ίςιφ του αλοιου, μελλειν αυτον βυθιζεσθαι. Ουρανιαν δε το φανεν αναρα των καυτον καιλιώδαι. Olymp. ap. Phot. Bibl. p. 193. The Cabiric star, which is usually represented as propitious, but which Olympiodorus describes as wearing a threatening aspect, seems to be the same as the star of Astartè, or the comet, if the hypothesis be allowable, which occasioned the catastrophè of the deluge. Urania was worshipped along with Bacchus, or Noah. Διονυσον δι θεον μενον και την Ουρανιαν πρεσνται ειναι. Herod. lib. iii. cap. 8.

ילד Mylitta is the Hiphil participle מולידה Mulidah, or the Chaldee inflexion מולדתא Mulidta, the causer of generation.

פרה. For various derivatives from this root see Parkhurst's Heb. Lex.

[[] Jablon. Panth. Ægypt. lib. iii. cap. 1.]

deity 5. Hence we find, that the name of *Mater Antèa* was indifferently applied both to Ceres and Rhea.

Ανταια βασιλεια, θεα, σολυωνυμε μητες Αθανατων τε θεων ηδε θνητων ανθεωπων, 'Η σοτε μασθεσα πολυπλαγκτω έν ανιη, Νησειαν κατεπαυσας Ελθυσινος γυαλοισιν, Ηλθες τ' ες Αϊδίω σεος αγαυίω Πεεσεφονειαν h.

Hail queen Antea! parent both of gods
And mortal men; long was thy anxious fearch
For lovely Proferpine: nor didft thou break
Thy mournful fast, till the far-fam'd Eleusis
Receiv'd thee wandering.

Αμφι δε φυλλοις
Στεψαμενοι δρυϊνοισι Ουηπολιης εμελοντο,
Μητερα Δινδυμιλω σολυποτνιαν εγκαλεοντες,
Ενναετιν Φρυγιης, Τιτίλω Θ΄ άμα, Κυλληνον τε.
— Ενθεν ες αικι
'Ρομβω και τυπανω 'Ρκην Φρυγες ίλασκονται.
'Η δε πε ευαγεεστιν επι Φρενα θηκε θυηλαις
Ανταιη δαιμων i.—

On Rhea's guardian power The heroes call; and with her they invoke Th' Idean Dactyls, Titias, and Cyllenus.

Hence,

ε Περσιφοιή δε, και Ισις, η Γη, και 'Ρεα, και Έςια, και Πανδωρα, και έτερα μυρια ονομαζεται. Schol. in Lycoph. ver. 707.

h Orph. Hymn. 40.

i Apoll. Argon. lib. i. ver. 1123, 1141.

Hence, in succeeding years, soft Phrygia's sons, With sounding timbrels and revolving wheel, Their goddess honour; while the mighty mother, Renown'd Antèa, pleas'd their zeal beholds k.

On account of this intercommunion of deities, Ceres is faid to have been the parent of Diana, as well as of Proferpine. Thus, in the Egyptian mythology, Apollo and Diana were the children of Dionusus and Isis; from which circumstance, as Herodotus conjectures, Eschylus celebrated Diana as the daughter of Ceres¹. Diana herself was worshipped by the Lydians under the name of Anais m; a title, which appears to be the same as the

m — Audur, ois este Apresaidos iegos Araïredos. Paul. Lacon. p. 249.

L,

VOL. I.

Mater

k The word Cybelè is derived from Cy-Bela, the lordly mother. Sciendum est Cybelem esse commune nomen Babylonicum ad matres deorum et Vestas. Cy enim illi matrem, Belum vero et Belam deum et deam vocant. Ann. Viterb. Comment. in Beros. Ant. lib. v. fol. 92.

¹ Απολλωνα δε και Αρτεμιν, Διονυσε και Ισιος λεγεστ ειναι σαιδας.

— Αιγυπτις δε Απολλων μεν Ωρος Δημητηρ δε Ισις Αρτεμις δε βεξαςις. Εκ τετε δε του λογε, και ουδενος αλλε, Αιοχυλος δ Ευφοριωνος,
ήρπασε το εγω φρασω, μενος δη ποιηθεών των σερογενομενων εποιησε γαρ
Αρτεμιν ειναι θυγαθερα Δημήρος. Herod. lib. ii. cap. 156. Hence,
in the citadel of Phliafia there was a temple dedicated to Ceres,
Proferpine, and Diana. Εν δε τη ακροπολει και αλλώ σεριδολος εςτν
ίτρος Δημητρος. Εν δε αυτώ ναος τε και αγαλμα Δημητρος και της
παιδος το δε της Αρτεμιδος (εςι γαρ και Αρτεμιδος ενταυθα χαλκεν
αγαλμα) εφαινετο αρχαιον ειναι μοι. Paufan. Corinth. p. 141.

Mater Antèa of Orpheus and Apollonius, and as the Anèa or Nanèa mentioned by the author of the history of the Maccabees, Strabo, and Josephus, All these various appellations are probably mere corruptions of Ani-Dea, the goddess of the arkite ship.

The Grecian Io likewise, however her history may have been varied, was, as we learn from Lucian, and Clemens Alexandrinus, the very same as Isis. Accordingly, she was esteemed the daughter of Inachus or Noah, the imaginary king of Argos, and was seigned to have been metamorphosed into the emblematical arkite heiser. The opinion of Lucian and Clemens is corroborated by Diodorus Siculus, who expressly afferts the identity of Io, Isis, Ceres, Diana, the Moon, and Juno;

and

ⁿ 1 Macc. vi. 1, 2. 2 Macc. i. 13, 14.

o Geog. lib. xvi. p. 738.

P Joseph. Ant. lib. xxii. cap. 13.

q Anèa or Nanèa is evidently the same as the Anu, Nana, or An-Eireann, of the ancient Irish. See Collect. de Reb. Hibern. vol. v. p. 490, 498.

The de Iw dia to wedays es the Asyurdor arayaywe Isu moinson. Luc. Dial. Deor. p. 123.

³ Iou di, την και Iω, φασιν, δια το ιεναι αυτην δια ωαση; της γης ωλανωμενην. Clem. Alex. Strom. lib. i. p. 382. Io feems to be a contraction of Ionah, the dove; and Ifis, perhaps originally written Iofis, may be confidered as a yet further corruption of the same radical. Hence the cry of Io Bacche.

t Diod. Bibl. lib. i. p. 21.

and also by Statius, who afferts, that she, who once stabled in the cave of Phoroneus, is now become the queen of Pharos, and the deity of the East ".

The preceding remarks on the identity of the heathen goddesses are decidedly confirmed by a curious passage in the Metamorphoses of Apuleius; in which he pronounces Rhea or Cybelè, Minerva, Venus, Diana, Proserpine, Ceres, Juno, Bellona, Hecatè, Rhamnusia, and Isis, to be all one and the same mythological character.

Me primigenii Phryges Pessinuntiam nominant Deum matrem: hinc autochthones Attici Cecropiam Minervam: illinc fluctuantes Cyprii Paphiam Venerem: Cretes sagittiseri Dictynnan Dianam: Siculi trilingues Stygiam Proserpinam: Eleusinii vetustam deam Cererem: Junonem alii: alii Bellonam: alii Hecaten: Rhamnusiam alii: et qui nascentis dei Solis inchoantibus radiis illustrantur Æthiopes, Ariique, priscaque doctrina pollentes

L 2 Ægyptii,

^u Ifi Phoronæis quondam stabulata sub antris, Nunc regina Phari, numenque Orientis anheli.

Stat. Sylv. lib. iii. p. 49.

This Diana was called by the Cretans Britomartis. Her mythological history shall be resumed in a suture page. Dictynna is Dag-Tinin, the arkite sish.

y Rhamnusia is Ram-Nusa, the illustrious Noëtic Ark.

Ægyptii, ceremoniis me prorsus propriis percolentes, appellant vero nomine reginam *Isidem*².

To this catalogue may be added Latona, who, according to the Greek mythology, was the mother of Apollo and Diana, and, according to that of Egypt, one of the eight great gods. She is evidently the same as Isis or Derceto: whence, as I have already observed, she was doomed to wander over the whole earth; while her history, whether Greek or Egyptian, is uniformly connected with some sable of a floating island.

We may now fee the reason, why the statue of Juno, in the temple of the Syrian goddess at Hierapolis, was so contrived as to represent the various attributes of those deities, whose identity I have been attempting to establish. Lucian informs us, that in some respects she resembled Minerva, in others, Venus, Luna, Rhea, Diana, Nemesis^b, and the

Parcæ.

² Apul. Metam. lib. xi.

^{*} Latona is faid by the scholiast upon Hesiod to be the same as deathlike oblivion, and night. The reason of this will plainly appear, when the mystic Hades is taken into consideration. Vide infra chap. v. Δηλω λεγείως ή ληθη, και ή τυξ. Schol. in Hes. Theog. ver. 406.

b The particular history of Nemesis will be refumed hereafter.

Parcæ. In her right hand she held a sceptre, in her lest a distaff. Her head was encircled with rays of glory, and crowned, like that of Cybelè, with turrets; while her waist was girt with the cestus, which is usually given only to Venus Urania.

In fine, to adopt the language of Kircher, hoc unum ex omnibus hisce demonstratis hactenus collige. Cabar illam Arabum aliam nullam esse, quam communem illam Venerem Asiaticam, Uraniam cœlestem, quam Ægyptii Isidem; Babylonii Dagond, Derceto, Atargatis; Phœnices Astarten; Græci nunc Lunam, nunc Hecaten, Lucinam, Dianam, Proserpinam; aut, alio nomine, Arabes Alilath vocant rem eandem, nominibus diversitatem essectuum denotantibus diversam esse e.

^C Η δε Ήρη σκοπεοντι τοι πολυειδεα μορφην εκφανεει. Και τα μεν Ευμπαντα ατρεκειε λογω Ήρη ετι εχει δε τι και Αθηναιης, και Αφροδιτης, και Σεληναιης, και Ρεης, και Αρτεμιδος, και Νεμισιος, και Μοιρεων. Χειρι τε τη μεν έτερη σκηπτρον εχει, τη έτερη δε ατρακτον, και επι τη κεφαλη ακτινας τε φορειι, και πυργον, και κετον, τω μενην την Ουρανιην κοσμευσι. Luc. de Dea Syra, sect. 32.

d I suspect however, that Kircher is mistaken when he enumerates Dagon in this list, for he was a masculine idol, symbolical not of the Ark, but of Noah the god of the Ark.

e Kirch. apud Beyer. Addit. ad Seld. de Dis Syris, p. 293.

CHAP. IV.

THE POLYONYMY OF THE SUN; AND THE UNION OF THE ARKITE AND THE SOLAR WORSHIP.

PREVIOUS to any further inquiries into the nature of the Cabiric superstition, it will be necessary to offer some observations upon the connection, which seems almost immemorially to have subsisted between the worship of the host of heaven, and the adoration of the Noëtic Ogdoad.

The early postdiluvians, unawed by the recent judgment of God, soon converted the pious remembrance of their ancestors, into a blind superstition; and, as error is rarely stationary, the idolatrous veneration of the Sun, the Moon, and the Stars, was ere long superadded. Such glorious bodies were esteemed a fit residence for their deisied progenitors; and from those losty stations they were thought to overlook and direct the affairs of this sublunary world. Hence the whole host of heaven was called after the names of different heroes; and hence we shall be able to account

count for an apparent confusion in the theology of the Gentiles.

If the feveral histories of the principal deities, revered by most of the ancient nations, be confidered, we shall find them at once allusive to the Sabian idolatry, and to the catastrophè of the deluge. Thus, the account, which is given of Osiris and Isis, if taken in one point of view, directs our attention to the Sun and the Moon; but, if in another, it places immediately before our eyes the great patriarch, and the vessel in which he was preferved a. Accordingly, we learn from Plutarch, that Ofiris was a husbandman, a legislator, and a zealous advocate for the worship of the Gods b; that Typhon, or the sea, confpired against him, and compelled him to enter into an ark c; and that this event took

^a Ofiris and Iss were sometimes esteemed the children of Cronus, who, as we have seen, was also the father of the Titans and Titanides. Ofiris however was in reality the same as Cronus, or Noah; and accordingly both his history, and that of Iss, is immediately connected with the war of the Titans, or in other words the catastrophè of the deluge. Diod. Bibl. lib. i. p. 23, 24. Cronus was called by the Egyptians the youngest of the gods, as being the son of Uranus and Ge, the allegorical children of Eliun. Ibid.

b Plut. de Isid. p. 356.

c I am aware, that this legend has been applied to the hiftory of Moses; and there are doubtless some circumstances, which favour such an opinion: (see Plut. de Isid. p. 357.)

place on the seventeenth day of the month Athyr^d, the very day on which Noah is said to have embarked. In a similar manner, a ship was the peculiar emblem of Isis^e; and, while the symbolical bull was alike dedicated both to this goddess, and to her mythological confort^f, the history of her wanderings presents to us the image of the erratic state of the Ark upon the surface of the waters: yet there is no doubt, that the Sun was worshipped by the Egyptians under the title of Osiris, and the Moon under that of Isis, or Ceres b. This singular union of the two

but at the same time, though the Egyptians might be acquainted with the fortunes of the Jewish legislator, it is not easy to conceive how other nations should, most of which have nevertheless a tradition precisely resembling this respecting Osiris.

- d Plut. de Isid. p. 356.
- e Tac. de Mor. Germ. cap. 9. Pauf. Phoc. p. 866.
- f Μνευιν βεν Αιγυπτιοι Ήλιου φασιν ίεςον επει τον γε Απιν αναθημα ειναι Σεληνη λεγουσιν. Ælian. de Animal. lib. κi. cap. 11.
 Τετον (scil. Απιν) Αιγυπτιοι τιμωσι Σεληνη, και ίερος ην όδε ὁ βες της
 Σεληνης, ώσπερ ὁ Μνευις τε Ήλιου. Suid. νοχ Μεμφις. Ο δε εν
 Ήλιου πολει τρεφομενος βους, ὁν Μνευιν καλεσιν, μελας ες ε. Plut. de
 Isid. p. 364. Τες δε ταυρες τες ίεςες, τον τε ονομαζομενον Απιν, και
 τον Μνευιν Οσιειδι καθιερωθηναι. Diod. Bibl. lib. i. p. 19.
- \mathbf{g} Υπολαθείν είναι δυο θευς αϊδιυς τε και πρωτυς, τον τε ήλιον και την σεληνην, ων, τον μεν Οσιριν, τον δε Ισιν ονομασαι. Diod. Bibl. lib. i. p. 10.
- h Isis, as I have already observed, was not only esteemed the Ark and the Moon, but also the Earth; and the same remark may

fuperstitions will satisfactorily explain some particulars in the history of Osiris, which cannot otherwise be very easily accounted for. The Egyptians, according to Plutarch, inftituted two yearly festivals in his honour; one of which was defigned to perpetuate the remembrance of his inclosure within the Ark i, and the other, that of his entrance into the Moon h: and he further adds, that a part of the ceremony, which was commemorative of his mystic death and burial, consisted in inclosing his statue within an ark shaped like a lunette 1. All these different rites however, allude to one and the fame event, the entrance of Noah into his veffel, which was afterwards worshipped in conjunction with the Moon. The inclosure of the Noëtic family within

may be extended to Venus. Thus, Varro supposes the Cabiri to be Heaven and Earth, and pronounces them the same as Serapis and Isis, Taautes and Astartè, Saturn and Ops. Principes Dei Cœlum et Terra: hi dei iidem qui in Ægypto Serapis et Isis, qui sunt Taautes et Astartè apud Phœnicas, ut idem principes in Latio Saturnus et Ops. Terra enim et cœlum, ut Samothracum initia docent, sunt Dei Magni, et hi quos dixi multis nominibus. Varr. de Ling. Lat. lib. iv. p. 17. Thus also Macrobius: Nec in occulto est neque aliud esse Osirin quam Solem, nec Isin aliud esse quam Terram. Saturn. lib. i. cap. 21.

the

Plut. de Isid. p. 366.

k Ibid. p. 368.

¹ Ibid,

the Ark was considered by the ancient mythologists as a state of death and darkness; and their quitting it, as a restoration to life and light m. Hence, the death of Osiris, his consinement within an ark, and his entrance into the Moon, all equally signified the entrance of Noah into the Ark.

As the Egyptian Osiris was primarily Noah, and secondarily the Sun, such also we shall find to be the case with the other great gods of the heathens; for, notwithstanding their apparent variety, they are in fact mere synonyms of Osiris. Thus Damascius and Suidas assert the identity of Osiris and Adonisⁿ; and Clemens Alexandrinus, that of Dionusus and Attis o: while Macrobius informs us, that Adonis, Attis, Osiris, Horus, and Liber, were all equally the Sun p; and Ausonius, that

m This subject shall be discussed at large hereaster. Vide infra chap. v.

n Οσιριν οντα και Αδωνίν κατα την μυζικην Θεοκρασίαν. Damas. Vit. Isid. apud Phot. Bibl. p. 1049. Αλεξανδρείς ετιμησαίλο Οσιρίν οντα και Αδωνίν όμε. Suid. Lex. vox Ἡραϊσκος. The μυζικη Θεοκρασία, or mystic intercommunion of deities, mentioned by Damascius, I apprehend to be the same as that, which I am at present attempting to shew really existed in the polytheism of antiquity.

Διονυσον τινες Αττιν σεροσαγοςευεδια θελεσιν. Clem. Cohort. ad
 Gent. p. 16.

P Adonim, Attinem, Osirim, et Horum, aliud non esse quam Solem.

Bacchus, Osiris, Phanac, Dionusus, Liber, and Adoneus, were one and the same deity.

Ogygia me Bacchum vocat; Ofirin Ægyptus putat; Mysi Phanacem nominant; Dionuson Indi existimant; Romana sacra Liberum; Arabica gens Adoneum.

In a fimilar manner the author of the works of Orpheus declares, that Jupiter, Pluto, and Bacchus, were only different names of the Sun;

Eis Zos, εis Aidns, εis Hλιος, εis Διονυσος.

Virgil makes Bacchus and Ceres to be the Sun and Moon;

——Vos, O clarissima mundi Lumina, labentem cœlo qui ducitis annum, Liber, et alma Ceres'.——

Solem. Macrob. Saturn. lib. i. cap. 21. In Thracia Solem Liberum haberi. Ibid. cap. 18.

- q Auson. Epig. 30. Adoneus was a name of Pluto or Hades, and the same title as Adonis. They are both Adon-Nus, the lord Noab.
- r Hence the folar Jupiter was called by the Mylassentians Carius, from Car, the Sun. Λεγεται και Καριος έτω γας ο Ζευς σαςα Μυλασσευσι τιμαται. Steph. Byzant. de Urb. p. 449.
 - ⁵ Orph. Fragm. p. 364. Edit. Gesn.
 - t Georg. lib. i. ver. 6.

And

And Sophocles addresses Bacchus as the glorious leader of the fire-breathing stars.

Ω συρ συνεοντων αςρων Χοραχε, και νυχιων Φθεγματων επισκοπε, Παι Διος γενεθλον, Προφανηθι συν Ναξιαις Σαις Θυασι σροσσολοις, Αί δε σε μαινομεναι Παννυχοι χορδυσσι Τον παμιαν Ιακχον ".

Immortal leader of the starry host *,
Whose torches blaze with unextinguished fire,'
Great son of Jove, who guid'st the tuneful
throng,

Thou, who presidest o'er the nightly song,
Come with thy Naxian maids, a sestive train,
Who, wild with joy, and raging o'er the plain,
For thee the dance prepare, to thee devote the
strain.

Francklin.

Diodorus and Suidas concur with Macrobius

and

[•] u Antig. ver. 1162.

^{*} This line stands in Dr. Francklin's translation;
"Immortal leader of the maddening choir;"
which is certainly very inaccurate; I have therefore taken the liberty to alter it. Sophocles describes Bacchus as the leader of "the sire-breathing stars," not of "a maddening choir" of mortal followers.

and Ausonius, in maintaining the identity of Osiris and Bacchus, and yet, notwithstanding both these deities have been so repeatedly pronounced to be the Sun, Tzetzes declares it to be his opinion, that they are equally the *Noab* of the Hebrews.

Αιγυπτιων ανακτος, ός κατα Αιγυπτιες Οσιεις ονομαζεται, ητοι των ωξιδλεπτων Κατα Ινδες δε Διονυσος, Διονος, και αναζ Νυωης· Νωε κατα Έρραιες δε 2 .——

As *Bacchus* then and *Osiris* were merely titles of the great solar patriarch, so we find, that another of his appellations was *Ptha* or *Vulcan*; Jamblichus accordingly describes this

F Tor μεν Οσιείν μεθερμηνεύομενον ειναι Διονυσον, την δε Ισιν εγίισα τως Δημητεαν. Diod. Bibl. lib. i. p. 13. Οσιείν λιγυσιν ειναι τον Διονυσον. Suid.

² Chil. v. Hist. 26, The same author, with the utmost propriety, describes Atlas, Hermes Trismegistus, Prometheus, Hercules, and Typhon, as all contemporary with Osiris, or Noah.

Ατλας ὁ Λιθυς, ὡς φασι εκαιδες των Αιγυπτιων,
Και μαλλον όσοι εκιθονται Σωφιδι χρονογραφώ,
Εν χρονοις ην Οσιριδος, τε Διονυσσε, Νωε,
Οτ' ην Έρμης τρισμεγισος, ὁς εὐρετης γραμματων,
Έρμης ὁμε, και Προμηθευς, και Ἡρακλης, Τυφων τε,
Οι συμπαντες Αιγυπτιοι Ἑλληνας ευν μη νοιι.

Chil. v. Hift. 1.

Hermes and Hercules, as will appear in the course of the prefent disquisition, as well as Atlas and Prometheus, are alike the great patriarch; while Typhon is merely a personification of the deluge.

deity

deity as being the same person as Osiris 2. Hence, on account of the connection of the arkite and the folar worship, the Cabiri were fometimes esteemed the sons of Vulcan, and as fuch received divine honours in Egypt. learn from Pherecydes, that Vulcan espoused Cabira the daughter of Proteus, who bore to him the three Cabiri, and the three Cabiræ^b. In this tradition, the union of the two superstitions is pointed out in a very remarkable manner. The Vulcan of Pherecydes and his family exactly complete the number eight; he himself is Noah adored in conjunction with the Sun: and his confort is the offspring of a marine deity. Herodotus mentions, that the statues of this Vulcan, and his children the Cabiri. were in form like the Pataïci c. These were

fmall

Έλληνες δε, εις Ηφαις ον μεταλαμβανιστι τον Φθα, τω τεχνικώ μονον προσδαλλοντες αγαθων δε ποιητικός ων Οσιρις κεκληται. Jamb. de Myst. sect. viii. cap. 3.

b Pherec. apud Strab. Geog. lib. x. p. 472.

ες δε δη και Ήφαιςου το ίζον ηλθε (Καμβυσης), και σολλα τωγαλματι κατεγελασε ες: γας τε Ήφαις τυγαλμα τοισι Φοινικηϊοισι
Παταϊκοισι εμφεςες ατον, τους οἱ Φοινικες εν τησι ως ωρησι των τριηρεων
ωεςιαγωσι. Ος δε τωτως μη οπωπεε, εγω δε οἱ σημανεω ωυγμαιω ανδεος μιμησις εςι. Εσηλθε δε και ες των Καβειρων το ίρον, ες το ου θεμιτον εςι εσιεναι αλλον γε η τον ἱερια — εςι δε και ταυτα όμοια τοισι,
του Ήφαις τουτου δε σφεας παιδας λεγουσι ειναι. Herod. lib. iii.
cap. 37. Hefychius agrees with Herodotus in making Vulcan
the father of the Cabiri: Καβειροι — ωανυ τιμωνται εν Λημιώ ως
θεοι, λεγονται δε ειναι Ήφαις ου παιδες.

fmall figures, which the Phenicians were accustomed to place at the heads of their galleys, on account of their supposed influence over maritime affairs d, precisely in the same manner as the Greeks did those of the Dioscori. The Pataïci indeed seem to have been no other than the Cabiri, who, as it abundantly appears from Sanchoniatho, were originally Phenician deities. The circumstance of their being the tutelary gods of navigation is noticed by Aristophanes;

Ω' νόζες, π πασομεθα; νυν αγων μεγας. Αλλ' α πς ύμων εν Σαμοθρακή τυγχανα. Μεμυημενος, νυν εςιν ευξαδού καλον °.

Upon which the scholiast observes, that those, who were in great danger, invoked the Samothracian gods, the Corybantes, and Hecatè, from whom the cave Zerinthus acquired its celebrity; and that the initiated in the mysteries of the Cabiri were thought to be safe in the midst of perils, and secure from all the violence of tempests s.

d Pataïcus appears to be compounded of Patah-Oc, the priest of the Ocean.

e Arist. Iren. ver. 275.

Οἱ εν κινουνοις γενομενοι, επεκαλουντο τουλους τους δαιμονας τους εν Σαμοθρακη, τους το Κορυβαντας, και την Εκατην, εξ ής και διαβοητον ην το Ζηρινθον αντρον, ενθα ταυτη ωργιαβον και ελευθερουντο. Μεμυημενος. Τα μυςηρια του Καβειρου. Δοκουσι γαρ οἱ μυημενοι ταυτα δικαιον

The folar patriarch was worshipped also under the name of Pang. This deity, however his history might be afterwards perverted by the mythologizing Greeks, is plainly declared by Herodotus to be one of the eight great gods of Egypt, and even the most ancient of those eight gods. Hence Diodorus Siculus informs us, that he was the same as Serapis, Osiris, Dionusus, Pluto, Ammon, and Jupiter. Accordingly, while he is styled by Livy Lycèus from Luc, the Sun; by Phor-

dixaioi τε είναι, και εκ δείνων σωζεδαι, και εκ χειμωνων. Schol. in loc. Zerinthus seems to have derived its name from Z'Aran-Thus, the great god of the Ark. Hence Venus was worshipped in this cave, and denominated Zerinthia. Εν Θρακή αντρον ες ιν, εν φ ή Ζηρυνθια Αφροδίτη τιμαται. Tzet. in Lycoph. ver. 449. With a similar allusion she was called Zirene by the Macedonians. Ζειρηνη, Αφροδίτη εν Μακεδονία. Hesych.

5 Pan seems to be an abbreviation of Phanes, whom the author of the Orphic writings celebrates as the Sun. Orphic Fragm. apud Macrob. Saturn. lib. i. cap. 18. Phanes or Hanes is compounded of Ph'Ain-Es, the folar fountain of fire. The author of the Etymologicon Magnum accordingly informs us, that the proper name of Pan was Phan. Παι, Φαι τις ων. He was the same as the Irish Fen, the Sun. Collect. de Reb. Hib. p. 504.

^h Тот Пага тыт екты Эзыт хоуг соттан егган ой Метдуотой. Herod.
 lib. ii. cap. 46.

nutus,

¹ Παρ' Αιγυπτιοισε δε, Παν μεν αρχαιοτατος, και των οκτω των σρωτων λεγομενων θεων ειναμ. Ibid. cap. 145.

k Τον δε Οσιριν εί μεν Σαραπιν, εί δε Διονυσον, εί δε Πλετωνα, εί δε $A\mu\mu\omega$ να, τικες δε Δ ια, πολλει δε Πανα, νενομικασε. Diod. Bibl. lib. $\hat{1}$. p. 22.

Liv. Hist. lib. i. cap. 5.

nutus, Surtus from Sur-Thus, the folar deitym; and by Nonnus, Parrhafus from P' Ares, the Sun : he is denominated by Livy o, and Macrobius P, Inuus, or Junus, from his connection with Juneh, the dove; was worshipped by the Egyptians under the name of Mendes, or Men-Deva, the divine Noahq; and is described by Virgil as having gained the affections of the Moon. He is further faid by Hyginus to have advised the gods to assume the forms of different animals, when in danger from the attack of Typhon, or the diluvian Ocean*; upon which occasion he metamorphosed himfelf into a monster compounded of a goat and a fish t. He was also brought up along with Jupiter in Crete; and affisted him in his war against the Titans, or diluvians, by sending among them what are termed from him Panic terrors u. As the Sun, Pan was reprefented with a pipe of feven reeds, in allusion

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M

to

m Phorn. de Nat. Deor. cap. 27.

n Πρεσθυδετης φυξηλις εχαζεδο Παρέασιος Παν. Dionys. lib. xxxii. P. 537.

º Liv. Hift. lib. 1. cap. 5.

P Macrob. Saturn. lib. i. cap. 22.

⁴ Herod. lib. ii. cap. 46.

Georg. lib. iii. ver. 391.

[•] Hyg. Fab. 196.

^t Hyg. Poet. Aftron. lib. ii. cap. 28.

[&]quot; Eratos. Catast. cap. 27.

to the imaginary music of the spheres *; and, as an arkite god, he was said to be the son of Mercury, and to have been worshipped in Daunia. For the same reason, the word Pan was esteemed synonymous with Cetus, a sea-monster.

Another title of Cronus or Noah was Anubis b; and another was Horus c, an appellation most probably derived from Aur, light. Horus is described as the son of Osiris and Isis; but he is, in sact, like his father, at once the great patriarch, and the solar orb. The tawny colour of the lion, his siery eyes, circular countenance, and shaggy mane, rendered him a sit emblem of the Sun; hence the throne of Horus, like that of Cybelè, was supported by lions d. Horus however was also represented by the Egyptians

- * Macrob. Saturn. lib. i. cap. 22.
- Y Mercury is M'Erech-Ur, the great folar god of the Ark. His history shall be considered at large hereaster. Vide infra chap. v.
 - Lactan. Placid. Narrat. Fab. 11.
- a Пача เมูยิบง หลายเอีย หกรพรก. Suid. Lex.
 - b Plut. de Isid. et Osir. p. 368.
 - Macrob. Saturn. lib. i. cap. 21.
- d Κεφαλην εχει μεγαλην το ζωον, και τας μεν κοςας συμωδιις, το δε σεςοσωπον ερογεύλον, και σεςι αυτο ακτινοειδεις τριχας, κατα μιμησιν ήλιου όθεν και ύπο τον θρονον του Ωρου, λεοντας ύποτιθεασι, δεικνυντές το σερος τον θεον του ζωου συμβολον. Horapollinis Hierog. lib, i. fect. 71.

failing

failing in a ship ^e; and was supposed to have encountered Typhon, or the sea, from whose sury he saved himself, by taking resuge in the floating island near Buto ^f.

Horus then being Apollo, or Noah worshipped in conjunction with the Sun, we find
him, as such, connected with the Corybantes
or Cabiri. Aristotle accordingly mentions two
deities of that name, the first of whom sprung
from Vulcan and Minerva, while the second
was the son of Corybas, born in Crete s. The
import of both these genealogies is precisely
the same; and Vulcan, Corybas, and Horus,
are all one person. Hence, as Vulcan is described as the sather of the Cabiri h, so Corybas is represented as the head of the Corybantes, and as the husband of Thebah, or the
Ark h.

It

ε Ο δε δ΄ επι ωλοιου ναυτιλλομενος την διακυθερνωσαν τον κοσμον επικρατειαν ωαρισησιν. Ωσπερ εν ο κυθερνητης χωρισος ων της νεως, των ωπθαλιων αυτης επιθεθηκεν, έτω χωρισως ο ήλιος των οιακων του κοσμε ωαντος επιθεθηκεν. Jamblic. de Myst. sect. vii. cap. 2. I have cited this passage only to shew, that Horus was thus depicted, for I cannot assent to the reason given by Jamblichus.

f Plut. de Isid. p. 371.—Ælian. de Anim. lib. x. cap. 21.— Herod. lib. ii. cap. 156.

⁸ Ναι μην Απολλωνα, ο μεν Αρισοτελης, πρωτον Ήφαις και Αθηνας, δευτερον εν Κρηθη, τον Κορυξανθος. Clem. Alex. Cohort. p. 24.

h Pherec, apud Strab, Geog. lib. x. p. 472.

¹ Diod. Sic. Bibl. lib. v. p. 323.

It will be proper for me here to offer a few observations upon the radical syllable Car, Cur, Cor, or Sar, which enters alike into the word Corybas, and into a great variety of epithets bestowed upon Apollo. This ancient solar title feems to be originally deducible from the Hebrew Ser, Tzer, or Seir k: the Persians preserved it in the form Cur1: the Greeks lengthened it into Sirus, or Sirius m; the Celts into Cearas, Croith, or Curoith"; and the Hindoos into Surya. In our own language we still retain the word Sear in the fignification of burning; while the Hebrews have formed from the same radical the compound term Serapho, and the Egyptians, the fimilarly compounded name of their god Serapis. With regard to the Grecian Apollo, Pausanias mentions, that at Megara there was a pyramidal stone, a shape peculiarly facred to the Sun on

א Heb. שעיר ,צהר ,זהר, סשעיר, or perhaps שור a prince.

¹ Κυρος ο Ήλιος παρα Περσαις. Hefych.

m Σειριος, δ Hλιος. Helych. Σειρ, Σειρος, δ Hλιος. Suid.

n Croith or Curoith is Cur-Ath, the burning Sun.

o Heb. קרש. I strongly suspect, that both Seraph, to burn, and Seraph, a fiery serpent, are ultimately deducible from the compound radical Sar-Oph, the folar serpent. The Hebrew Seraph is evidently the prototype of the Latin Serpens; for I am rather inclined to think, that Serpo, to creep, was a descriptive derivation from Serpens, than that Serpens is the participle from Serpo. The serpent was the principal solar emblem.

account of its refemblance to the tapering flame, which the inhabitants denominated Apollo Carinus. Under the fimilar name of Corynthus this deity was worshipped by the Messenians, and under that of Carnius by all the Doric tribes; while his festival was styled Carnia. Accordingly we find that a grove was confecrated to Apollo Carnius near Pharæ; and a cell, at Sicyon. There was

- P Εςι δι εν τω γυμνασιώ τω αρχαιώ—λιθος παρεχομείος Πυραμιδός χημα ου μιγαλης τούθον Απολλωνα ονομαζουσι Καρινον. Pauf. Attic. p. 106. Megara is Ma-Car-Ai, the land of the great Sun.
 - 9 Κορυνθον δε Απολλωνα ονομαζουσι. Paul. Messen. p. 365.
- r Καρνιον δι Απολλωνα Δωριευσι τοις πασι σιδιδαι. Pauf. Lacon. p. 238. Paufanias adds, that the Dorians were instructed in this mode of worship by Carnus an Acarnanian. Carnus however appears to be no other than Car-Nus, the folar Noah; and the word Acarnania is derived from the same radical Car. Hence we find, that the Acarnanians were formerly called Curetes, one of the titles of the Cabiri, from their devotion to the worship of Cur; while their country bore the name of Curetis. Κουρης, ο εξ Ακαριανίας. Steph. Byzan. de Urb. p. 474. Φασι δι τικές τυς Ακαριανίας πρώτοι Κυρητας καλειδαι. Tzet. in Lycoph. ver. 670. Απο του Ακαριανίος τοις εν τη ηπειρώ ταυτή το ονόμα το νου γιενοδαι λεγούσι τα πρό του Κουρησι καλουμενοίς. Paus. Arcad. p. 646. Acarnaniæ, quæ antea Curetis vocabatur. Plin. Nat. Hist. lib. iv. cap. 1.
- * Καριιος, Απολλων. Καριια, Απολλωνος έορτη σαςα Λακεδαιμονιοις. Helych.
 - t Paus. Messen. p. 355.
- u Το ενδοτερω Απολλωνι ανείται Καρνιω, και ες αυτο ουκ εςι σόλην τοις iegevor εσοδος. Pauf. Corinth. p. 134. Bacchus, who was the Sun no less than Apollo, was on that account called Cresius,

also a temple of Apollo Carnias at Gytheæ in Laconia*; and another, in Arcadia, of Apollo Cereates*. The same title of Carnius is applied to Apollo by an ancient oracle;

Ευχεο Καρνιώ τελεων σεξας Απολλωνι 2.

while, in strict conformity with the preceding authorities, he is called by Nonnus Carnèus.

Αξομω εκ Σπαςτης έτες 3ς κυως, 3ς ατιταλλει Ηϊ3εων ες εςωτα εμος Καρνειος Απολλων 3.

Car, Cur, or Ser then, being a title of the Sun, we find it fabled, that the nymph Curenè was beloved by Apollo, and that she bore him a son named Aristèus.

——Αριταιος,——
Τον ωστε Κυρίωη κεμαδοωτους Αρτεμις αλλη Φοιβειη Φιλοτητι λεοντοφονος τεκε νυμφη $^{\rm b}$.

Aristèus is Ares-Thus, the divine Sun, and he is reported to have been educated in the cave of Chiron c. Curenè herself was carried off

or Cur-Es, the folar fire. —Διονυσου ναος Κρησιου...... Paul. Corinth. p. 164.

- * Paul. Lacon. p. 265.
- Pauf. Arcad. p. 670.
- ² Orac. Vet. Opfop. p. 41.
- Nonni Dionyf. lib. xvi. p. 290.
- b Ibid. lib. xiii. p. 240.
 - c Apoll. Argon, lib. ii. ver. 512.

by

by Apollo from Aimonia, or Ai-Monah, the land of the arkite Moon; whence her fon Ariftèus was particularly venerated by the Aimonians d.

With a fimilar allusion to the worship of the Sun, Esculapius the eighth Cabir of Sanchoniatho had a temple in Achaia denominated Curos^e, and was reckoned in the Grecian mythology, the son of Apollo by Coronis daughter of Phlegyas.

Ω μεγα χαρμα βροτοις βλαςων Ασχληπιε πασιν Ον Φλεγυηϊς επικτεν εμη Φιλοτηπ μιχεισα Ιμεροεωτα Κορωνις ενι κραναη Επιδαυρω ^f.

Apollo had likewise a son called *Coronus*; which name, as well as that of his mistress

d Apoll. Argon. lib. ii. ver. 506. Curenè was supposed to have given her name to the city Curenè in Africa, which was deemed peculiarly facred to Apollo Carnèus. Thus Callimachus:

Σπαςτη τοι, Καρνειε, τοδε ωςωτιςον εδιθλου, Δευτεςον αυ Θηρη, τριτατον γε μεν αςυ Κυςηνη.

Hymn. ad Apoll. ver. 71.

In the same hymn is particularized the sountain Curè, which, according to the scholiast, was at Curenè. Ibid. ver. 88. I shall resume the consideration of the history of Aristèus hereafter. Vide infra chap. x.

- Paul. Achaic, p. 236.
- f Orac. Apoll. apud. Pauf. Corinth. p. 171.
- 8 Ibid. p. 123

Coro-

Coronis, is derived from the compound, Cor-On, the folar deity. Hence Esculapius himself was denominated Curos; and hence likewise may be deduced the etymology of the city Curtones in Beotia, where was a temple and grove of Apollo^b.

In consequence of the solar worship being ingrasted upon the commemorative rites of the deluge, while Diana, or the lunar Ark, the mythological sister of Apollo, was on the one hand esteemed a Titanis, she bore also on the other hand the solar names of Saronia, Cora, and Coriak. She was also called Perafia, from P'Ares, the Sun; and was said to have been brought by Latona to Corissus, a city of Ephesus. It is observable, that her mother Ceres, in reference to the same solar worship, was by the Cnidians denominated Curèn.

Callim. Hymn. ad Dian. ver. 233.

^b Pauf. Bæot. p. 757.

i Σαρωνια Αρτεμις. Hefych.

Η μεν τοι Προιτος γε δυω εκαθισσατο νημς, Αλλον μεν Κοριης ---

¹ Εν τοις Καςαβαλοις εςι το της Περασιας Αρτεμιδος ίερον. Strab. Geog. lib. xii. p. 537.

 $^{^{}m}$ Κορισσος φολίς της Εφεσίας, δια το την Λητω τεκουσαν, και την Αρτεμίν κομίζεσαν γενομένην κατα τον τοπον. Steph. Byzan. de Urb. p. 466.

n Apud Cnidios Cyre vocatur Ceres. Cœl. Rhodig. Lect. Ant. lib. xvii, cap. 27. Several other instances will hereaster

The celebrated city of Corinth appears to have derived its name likewise from the prevailing worship of Cor, the Sun. It was supposed to have been sounded by Aletes, one of the Heraclidæ or Heliadæ; whence Pindar calls the Corinthians παιδες Αλατα, the children of Aletes P. These Heraclidæ, Aletæ, or Titans, so celebrated throughout the whole world, are said by Sanchoniatho, as we have already observed, to be the children of Cronus or Agruerus, the scriptural Noah: and it is remarkable, that, as the Titans were denominated Heliadæ, so the two great Rajah samilies in Hindostan styled themselves Surya-Bans and Chandra-Bans, or children of the Sun and

be produced of the Ark being defignated by titles derived from the several appellations of the Sun.

- * Αλητης ήγησατο της αποικίας των Ἡρακλειδων, ότε οἱ Ἡρακλειδων κατησαν εις Πελοποννησον, και αυτος εἰς ων των Ἡρακλειδων Οὐτος εκρατησε Κοριοθω. Schol. in Pind. Olymp. xiii. ver. 17. Κρατει δ Αλητης, και ωνομασεν αυτην Διος Κοριοθον. Schol. in Pind. Nem. vii. ver. 155. Aletes is merely Al-Ait, the god of fire, and he is the fame mythological character as his supposed ancestor Hercules. In reference to the union of the two superstitions, he is said to have been the son of Hippotes, or Hippa-Dus, the god of the Ark. Conon. Narrat. 26. Corinthus is Cor-Ain-Thus, the divine solar fountain of beat.
 - P Pind. Olymp. xiii. ver. 17.
- ^q Their father Hercules is Erech-El, the arkite deity; and he is the same person as Osiris, as shall be shewn hereaster.
 - Ang. Children of the Sun.

Moon.

Moon. The same notion prevailed in Peru, the Yncas of which boasted of their descent from the two great luminaries of heaven, or, in other words, from Noah and the Ark, worshipped in conjunction with the Sun and Nor shall we wonder at this similarity of religious opinion, when we confider the very remote period, at which the union of the folar and arkite worship took place; a period fo remote, that we cannot fix it later, than the age of the tower of Babel, which feems in fact to have been erected for the purposes of this very idolatry. Such then being the import of the word Corintb, we shall be at no loss to understand the meaning of the contest between Neptune and the Sun, which was reported to have been carried on for the isthmus of that city's. It evidently alludes to the resistance made, in the early ages, to the union of the two primeval superstitions. Accordingly, as I shall take occa-

^{*} Λεγουσι δε και οί Κορικθιοι Ποσειδωτα ελθειν Ήλιω περι της γης ες αμφισθητησιν. Pauf. Corinth. p. 112.

t The ancients had a variety of similar legends respecting contests between their gods, which I think may be divided into two classes, as allusive to two entirely different events, the deluge, and the union of the two superstitions. I have already noticed the contest of Neptune and Juno for the sovereignty of Argos, and have referred it to the first of these events. That of Minerva and Neptune for the territory of Athens has a similar

fion to shew hereafter, we find in the history of the Corinthians, traces no less of the arkite, than of the solar worship.

From the fame adoration of Cor or Cur, Crete was formerly called *Curetis* u, and a

milar allusion to the history of the deluge. Hence, in both these instances, Juno and Minerva are equally described, not as vanquished, but as having gained the superiority over Neptune. The Trezenians however preserved a tradition, which feems to be a corrupted compound both of the contest which relates to the flood, and of that which describes the union of the two superstitions. They esteemed Horus the first of men; and believed, that a contest for their country between Neptune and Minerva took place during the reign of Althepus, the fon of Neptune, and successor of Horus. This is evidently the counterpart of the Athenian legend, and is consequently to be referred to the history of the deluge, Minerva being a personification of the divine wisdom, which preserved the Ark; but, when we find, that the issue of the Trezenian contest was not a victory gained by Minerva over her adversary, but an agreement between the parties jointly to possess the country, this part of the tradition feems rather to allude to the junction of the arkite worship with that of the Sun. Paus. Corinth. p. 181.

u Dosiades eam a Creta nympha Helperidis silia, Anaximander a rege Curetum, Philistides Mallotes Crates primum Æriam dictam, deinde postea Curetin. Plin. Nat. Hist. lib. iv. cap. 12. Οι μεν φασιν απο τε κορης Κορητην, και Κρητης κατα συγκοπην οι δι απο Κρητος τε Διος και Ιδαίας νυμφης παιδος οί δ' απο Κρητης μιας των Έσπεριδων οι δ' απο τινος γηγενους Κρητος. Steph. Byzant. de Urb. p. 479. Crete is the same word in reality as Curetis; for, as Stephanus justly observes, Crete is merely the syncopated form of Curete. The same observation may be extended to the supposed earth-born monarch Cres, who

district in Asia Minor Caria. It is remarkable, that the citadel of Megara was likewise denominated Caria, as it was supposed from Car the son of Phoroneus, in the time of whose father Inachus the deluge happened. In a similar manner, and with a similar allusion to the united superstitions, a city of Chios, which bore the name of Carides, was said to have been built by Macar, and the persons, who escaped from the flood of Deucalion,

Another title of the Sun, to return from this digression respecting the syllable Cur, or Cor, was Phaëthon, or Ph'Aith-On, the burning solar orb. Thus Sophocles:

Πε ωστε κεραυνοι Διος, η Πε Φαεθων Αλιος, Ει ταυτ' εφορωντες Κρυπτεσιν έκηλοι²,

Where is thy lightning, Jove? and where thy power,

is evidently the folar deity Cures. The mythological history of Crete will be refumed hereafter, chap. vi.

All-

^{*} Ехадыто ді кау й Міуаємі аксотодіє Каріа ато Касоє ти Формию.
Steph. Byzant. de Urb. p. 449.

<sup>Υ Καριδίς ωερί Χιον την νησον. Εφορος εν τη ωρωτη Γςορα, κτισαι
φασκων αυτην τυς διασωθεντας εκ τυ επι Δευκαλιωνος γενομενου κατακλυσμυ μετα Μακαρος και μεχρι νυν τον τοπον καλειδαι Καριδας.
Ibid. p. 451. Macar is Ma-Car, the great Sun.</sup>

^{*} Elect. ver. 825.

All-seeing Phaëthon? if this foul deed Be unrequited.

Phaëthon indeed is usually described as the son of Apollo, but this is merely one of the instances of genealogical repetition so common in the mythology of the ancients. The history of his birth seems to be founded on the junction of the two primitive modes of worship: thus, he was supposed to be the offspring of the Sun by Clymenè the daughter of Oceanus and Tethys; who is said by Nonnus to have been born in the neighbourhood of Nusa, the scene of the sabulous exploits of Bacchus, and who in sact was no other than Cula-Mena, the hollow Noëtic Ark^a.

Ωκεανος κελαδων μιτρεμενος αν τυγα κοσμε Ικμαλείω περ. Νυσταν αγων γαποχον ύδως, Τηθυος αρχεγονοισιν όμιλησας ύμεναιοις Νυμφιος ύδατοεις Κλυμενίω τεκεν,———— ής επι μορφη,———
Καμνε συρος ταμιης έτερω συρ. b.—

The folar Noah was adored likewise under the name of Ares or Mars. Hence the title

Ares,

^a Clymenè is also said to have been the mother of Atlas, and for the very same reason. Vide supra p. 113, 115.

b Nonni Dionyf, lib. xxxvii. p. 639.

Ares, in the compound form of Dus-Ares, was given to Bacchus^c; and hence, as we learn from Macrobius, Mars was esteemed the same as Bacchus, and the Sun. The Accitani adorned the head of his statue with rays of glory, and denominated him Neton, a word possibly compounded of Nu-Ait-On, Noah the burning Sund: his worship however feems to have come originally from the East, for, according to the author of the Chronicon Paschale, Ares was an ancient king of Affyria, the fon of Sames, the brother of Rheac. He was the same as the Babylonian Belus or Baal, the word Ares fignifying the folar orb; and, in a fimilar manner, his imaginary father Sames was also the Sun f: hence, in reference to the union of the two superstitions, he was described as the brother of Rhea, or the lunar Ark.

Another

c Δυσαρην του Διονυσον. Hefych.

d Quæ de Libero patre dicta sunt, hæc Martem eundem ac Solem esse demonstrant, siquidem plerique Liberum cum Marte conjungunt.—Accitani etiam, Hispana gens, simulacrum Martis radiis ornatum maxima religione celebrant, Neton vocantes. Macrob. Saturn. lib. i. cap. 19. Mars is evidently Ma-Ares, the great Sun.

⁶ Μετα δε Νιτοι εδασιλευσει Ασσυριών Θυρρας οτοματι, δετινα μέλωνομασει ο τουτου σατης Ζαμης εκ της Ρεας αδελφης Αρεα. Chron. Paich. p. 37.

f Sames is שמש, and Ares is הרס.

Another title of the same import was Hercules, who, considered in one point of view is Arech-El, the God of the Ark, and in another, is a personification of the glorious luminary of day. Thus, while Apollodorus describes him as sailing over the vast ocean in a golden cup, which he had received as a gift from Apollos; Macrobius expressly afferts, that this cup was nothing more than a ship, and yet declares, that Hercules was a name of the Sun h. Hence, he was worshipped by the Beotians under the appellation of Charops, or Car-Op, the solar servent.

It is remarkable, that although the word *Titan* properly fignifies a diluvian, yet, as we are affured by the author of the Orphic hymns, it was likewise a title of the Sun.

TITAL

^{8 °}O δι (Ἡλιος) την ανδρειαν αυτε (Ἡρακλευς) θαυμασας, χρυστον εδωκεν δεπας, εν ώ τον Ωκεανον διεπεραστ. Apollod. Bibl. lib. ii. cap. 5. See also Athen. Deipnos. lib. xî. p. 470.

h Ego tamen arbitror non poculo Herculem maria transvectum, sed navigio, cui scypho nomen suit. Saturn. lib. v. cap. 21. Præterea sacrorum administrationes apud Ægyptios multiplici actu multiplicem dei asserunt potestatem, significantes Herculem hunc esse τον το παστ και δια παντων πλιον. Ibid. lib. i. cap. 20. The twelve labours of Hercules most probably signify nothing more, than the passage of the Sun through the twelve signs of the zodiac.

[΄] Ανωτερω δε ες τι Ήρακλης Χαρού επικλησιν ενταυθα δε οί Βοιωτοι λεγυσιν αναθηναι τον Ήρακλεα αγοιτα τον τυ άδυ κυνα. Paul. Bæot. P. 779.

40

Τιταν χευσαυχης Υπεριων, ερανιον Φως, Δεξιε μεν γενετως ημε, ευωνυμε νυκτος,

Φωσφορε, αιολοδεκτε, Φερεσδιε, καρπιμε Παιαν, Aιεθαλες, αμιάντε, χρον* πατερ, αθανατε Zδυς*.

The reason of such an application of the name *Titan* was evidently the joint adoration of the diluvian Noah and the solar orb.

The whole of the preceding observations are decidedly confirmed by Nonnus, who pronounces Hercules, Belus, Ammon, Apis, Cronus, Jupiter, Serapis, Phaëthon, Mithras, and Apollo, to be all equally the same solar deity.

Ατροχιτων Ήρακλες, αναζ συρος, ορχαμε κοσμε, Ήελιε, βροτεοιο βιε δολιχοσκιε σοιμίω,

Βηλος επ' Ευφρηταο, Λιβυς κεκλημενος Αμμων, Απις εφυς Νειλωος, Αρσύ Κρονος, Αστυριος Ζους·

Ειτε Σαραπις εφυς Αιγυπίος, αννεφελος Ζους, Ει Κρονος, ει Φαέθων πολυωνυμος, ειτε συ Μιθρας, 'Ηελιος Βαθυλωνος, εν Έλλαδι Δελφος Απολλων'.

In fine, the Clarian Apollo directly afferts his identity with the Sun, with Horus, with Osiris, and with Bacchus.

Ήλιος,

k Hymn 7.

¹ Nonni Dionys. lib. xl. p. 683, 684, 685.

Ήλιος, Ώρος, Οπεις αναξ, Διονυσος, Απολλων, Ω ρων και καιρων ταμιης, ανεμων τε και ομερων, Ημες και νυκτος πολυασερος ήνια νωμων, Ζαφλερεων ασρων βαπλούς, ηδ $\$ αθανατον πυρ $^{\rm m}$.

From these remarks on the polyonymy of the solar Noah, I shall proceed to treat of the union of the two great primitive superstitions; which event I apprehend to have been the cause, why we sometimes find the principal deity of the Gentiles represented as the Sun, and sometimes described as having been inclosed within an ark, or having sailed in a ship over the waters of the diluvian Ocean.

Symbolical imagery was very much in use among the ancients, and will be sound to provide the whole of their heterogeneous mythology. A heiser seems to have been adopted as perhaps the most usual emblem of the Ark, and a serpent as that of the Sun; while the great patriarch himself was sometimes worshipped under the form of a bull, and sometimes, in consequence of his union with the Sun, hieroglyphically described as a serpent having the head of a bull.

That the heifer was an emblem of the Ark appears from a very curious passage in the

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Ety-

m Orac. Vet. Opfop. p. 6.

ⁿ Mont. Ant. vol. ii, p. 204.

Etymologicon Magnum, the author of which informs us, that Theba, in the Syrian dialect, fignified a beifer; and he further observes, that Thebes, the capital of Beotia, owed its name to the circumstance of Cadmus being led by an animal of that species to the place where the city was afterwards built. The import however of Theba, in the Hebrew language, is an ark; and the only reason, why a heifer was defignated by the same appellation, was the circumstance of its being used as an The whole tradition indeed arkite emblem. respecting Cadmus is founded upon the union of the two fymbols now under confideration. Europa, who is the very fame mythological character as Astartè, Venus, or the lunar Ark, notwithstanding she has borrowed her name from Eur-Op, the folar ferpent p, is violently

ο Θηθα Συρις: λεγεται ή βις όθεν εκληθησαν αὶ Θηθαι ύπο του Καθμε κτιθεισαι, ότι ζητων την αθελφην, χρησμον ελαθε κατοικησαι, όπε ή θις έαυτην καταθησει. Etym. Mag. νοκ Θηθα. The same observation is made by Tzetzes: Θηθη γας ή βις κατα Συρις. Schol. in Lycoph. ver. 1206.

P Lucian informs us, that the priests of Hierapolis assured him, that Astartè and Europa were the same person: accordingly, as Europa was seigned to have been carried away by a bull, so Astartè was represented with the horns of that animal. The application of the solar epithet Europa to the Ark is a species of mythological impropriety by no means uncommon. Thus Ceres, Proserpine, and Venus, were called Curè, Coria, and Persithea, from Cur, and P'Ares, the Sun, notwithstanding they

carried away from Phenicia upon the arkite bull q.' Jupiter, her lover, who is faid to have affumed the form of that animal, is the Noëtic Sun r; whence he is supposed to have conveyed his prize into Crete, the ancient Curetis, or Cur-Ait, the land sacred to the orb of day. Cadmus, or Cadm-On, the oriental solar deity s, comes, in search of his sister, to Beotia, the country of Buto, or the taurisorm Ark t; where he sounds Theba, being con-

they were each a personification of the Ark; while Rhea and Diana bore the names of Ops, and Oupis, words derived, like Europa, from Op or Ob, the solar serpent. Ουπι ανασσ', ευωπι, φαισφορε—. Callim. Hymn. ad Dian. ver. 204. Ampelius gives the title Ops to Diana, as well as to Rhea. Tertia, quæ vocatur Ops, de Glauco. Amp. cap. 9. Persithea seems to be Perazi-Thea, the goddess of the Perazites, or worshippers of the Sun. Persitheam invenio Venerem nuncupatam. Cœl. Rhodig. Lect. Ant. lib. xviii. cap. 18. Περσιθεω ή Αφροδιτη. Hesych. With a similar allusion to P'Eres, the Sun, the cock, who loudly hails the approach of day, received the appellation of Persicus. Περσικος οριες ὁ αλεκθρυων. Hesych. Περσικος οριες ὁ αλεκθρυων. Suid.

- ⁴ Europa is faid by Pindar to have been the daughter of Tityus, (Pyth. Od. 4.) and by Herodotus to have been the mother of Minos. (Herod. lib. i. cap. 173.) Both these accounts are perfectly accurate, Tityus being only a personification of the deluge, (vide infra chap. v.) and Minos being the patriarch Noah.
- ^r The bull of Europa was the fame as the Cretan Talus, Italotus, or Minotaur. Vide infra chap. vi.
 - More will be faid of Cadmus hereafter. Vide infra chap. vii.
 - Buto is Bu-Do, or Bu-Du, the divine tauriform Ark.

ducted

ducted by a beifer, and having encountered in battle a tremendous ferpent u.

The traditional history of Thebes perfectly accords with this interpretation of the fable of Cadmus. Ogyges, the supposed son of Neptune and Alistra, was esteemed its most ancient sovereign*; and in his time a great deluge hap-

"The continent of Europe derived its name from the worship of Eur-Op, the ferpent of the Sun, not from the fabulous Europa. Herodotus justly explodes the notion of its being so called from the Phenician princess, observing very naturally, that she never once saw the region, which the Greeks denominated Europe, but that she was conveyed from Tyre into Crete, and from Crete into Africa. Herod. lib. iv. cap. 45. Some other sables respecting the origin of the word Europe may be found in Tzet. in Lycoph. ver. 1283.

* Both Ogyges and Cadmus however are reported to have come from Thebes in Egypt, Tzet. in Lycoph. ver. 1206. The fact is, that the Grecian Thebes was a mere transcript of the Egyptian Thebes. In both, the rites of the Ark equally prevailed, and both equally derived their respective names from The first wife of Agenor is faid to have been Damno, the daughter of Belus; and the second, Argiopè, the daughter of the river Nile, who was the mother of Cadmus. Pherec. apud Schol, in Apoll, Argon, lib. iii. ver. 1185. Damno and Argiopè are in fact the same mythological character; for Damno is Da-Meno, the Noëtic Ark, and Argiopè is Arg-Opa, the ophite Ark. It is worthy of observation, that Ogyges, according to Corinna, was the fon of Beotus. Beotus, as we shall hereafter see, was the same as Boötes, Arcas, Buddha, or Mercury; in other words, the principal deity of Bu-Do, the divine Kopina de τον Ωγυγον Βοιωτα υίον ειπεν. Schol, in Apoll. Argon. lib. iii. ver. 1177.

pened,

pened, which Varro ascribes to an inundation of the sea y. After the flood of Deucalion. Jupiter, according to Lycus, became the father of Thebah, by Iodama daughter of Tithonus; but, according to another account, Thebah was the concubine of Jupiter, and the mother of Egyptus, whose daughter was named Carchèz; while a third legend reprefents Thebah as the offspring of Cilix, and the wife of Corybas, who was the father of the Cabiric Corybantes a. All these variously perverted traditions relate equally to one event: Alistra is Al-Es-Tora, the arkite heifer of the Sun; Iodama is Io-da-Maia, the great mother Io, or Is; Tithonus is Tit-On-Nus, the helio-diluvian Noah; and Carchè is G'Archa, the illustrious Ark. With a fimilar allusion to the deluge, Arnè, a town of Beotia, is faid to have received its name from Arno. the nurse of Neptune^b. Arno however is merely Aran-No, the Ark of Noah; and she is the fame mythological character as Hippa, who was feigned to be the nurse of Bacchus.

The rape of Europa then fignifies nothing more than the junction of the two primitive

N 3

fuper-

y Varr. de Re Rust. lib. iii. cap. 1.

² Tzet. in Lycoph. ver. 1206.

^{*} Diod. Sic. Bibl. lib. v. p. 323.

b Tzet. in Lycoph. ver. 644.

fuperstitions, which appears to have been accomplished by violence; and I apprehend, that the sable of Coronis being ravished by Butes is a legend of precisely the same import. The name of Coronis, who is also described as the concubine of Apollo, is derived from Cor-On, the solar orb, as that of Europa is from Eur-Op, the solar serpent; while the appellation of her allegorical lover Butes is merely the compound Bu-Dus, the god of the arkite heifer.

As the ancients were accustomed to reprefent the union of the two modes of worship under the image of a rape, so the circumstance of the Ark being sometimes considered as the mother, sometimes as the daughter, and sometimes as the consort of its builder, seems to have given rise to several wild traditions respecting incestuous connections. A curious legend of this nature has been preserved by Herodotus, in which the symbolical bull makes a very conspicuous sigure. He informs us,

that

Κοςωνιδα δε άςπαγεισαν συναναγκασθηνα τῷ Βετα συνοικισας.
 Diod. Bibl. lib. v. p. 324.

d Butes is the same as Buddha or Mercury. He was worshipped at Athens in conjunction with Vulcan, Neptune, and Erechtheus. His character will be more particularly examined, when I treat of the history of Mercury. Vide infra chap. v.

that an ancient king of Egypt, named Mycerinus, violently committed incest with his own daughter; and afterwards, when she died of grief in consequence of the crime, inclosed her body in a wooden figure of an ox, which bore between its horns a representation of the Sun c. Mr. Bryant is of opinion, that the ox is no other than the facred ox of Osiris, and that Herodotus is totally mistaken in applying it to the fable of Mycerinus. The first of these suppositions I fully admit, but I am much inclined to doubt the propriety of the fecond. The history of the early Egyptian princes, like that of the Hindoo fovereigns, seems to be entirely fabulous, confisting only of allusions to the rites of the united Sabian and arkite idolatry. Such I conceive to be the case with the story of Mycerinus. This imaginary king is fimply Ma-Car-Nus, the great folar Noah; while his daughter, and the wooden image, are the two most usual fymbols of the Ark, a woman, and an ox f. With regard to the figure of the Sun placed

be-

e Herod. lib. ii. cap. 131, 132.

f As Theba indifferently fignifies either an ark, or a beifer; fo, in a fimilar manner, Soros, a coffin, is derived from "IW Sor, a bull, the Ark, as we shall hereafter see, being considered in the Mysteries as the coffin within which the Noëtic family was inclosed.

between the horns of the animal, it evidently relates to the folar worship so early ingrasted upon the commemorative rites of the Ark 5.

The fymbol of the ox occurs also in the mythological history of Busiris, one of the ancient heroes of Egypt h. In the Etymologicon Magnum his name is derived from the circumstance of his having yoked oxen together for the purposes of agriculture i: but I am rather inclined to think it a compound of Busir, the belio-arkite bull. I doubt not, but that this Busiris was the same as Osiris, or Noah, to whom, as I have already observed, the bull was esteemed peculiarly sacred.

Hence,

E There are several other traditions of a similar nature. Thus Procris is said to have borne Aglaurus, or Agl-Aur, (אול־אור) the folar bull, to her father Erechtheus, or Erech-Thus, the god of the Ark. Hyg. Fab. 253. Thus also Hippodamia, or Hippa-Da-Maia, the arkite mother, is seigned to have committed incest with her allegorical father Oinomaus; Ibid. and Menephron is reported to have been guilty of the same crime with his mother at Cyllenè in Arcadia. Ovid. Metam. lib. vii. ver. 386. The word Oinomaus signifies a desire of wine, and alludes to the circumstance of Noah's having planted a vineyard; Menephron is Men-Hiph-Aron, the arkite Noah; and Cyllenè was samed for the birth of the diluvian god Mercury. Cyllenè in Arcadia seems to have been so called in honour of Culah-Nah, the Ark of Noah.

h Herod. lib. ii. cap. 61. compared with the preceding citation.

i Ειρειται σαρα το βυς ειρειν. Etym. Mag. vox Βυσιρις.

Hence, in reference to the events of the deluge, this animal, the well-known fymbol of the great patriarch, is represented, in the upper compartment of the Bembine table, standing in the facred Baris, or ship of Isis, and accompanied by two human figures.

The bull then being emblematical of Noah, and the heifer of the Ark, we shall perceive the reason, why the Greeks called a particular kind of ships by the name of Taurocercurik; why Bubartis signified a galley; and why Diana, or the arkite Moon, was denominated Taurionè. According to Suidas, she received this title, because she rode upon bulls m; but, in reality, Taurionè is a mere compound of Tor-Ionah, the tauric or arkite dove. In a similar manner, Minerva, another diluvian goddess, was sometimes styled Taurobolos, as being Toro-Bolah, the sovereign mistress of the Ark n; and sometimes Budea, and Etbyia.

H woλλα δη Bεdeiar, Aιθυιαν, Κορίω, Αρωγον αυδαξασα °.——

The

k Ταυροκερκεροι, ποταμια πλοια. Suid. Lex.

¹ Βυθαρίις, νεως ονομα παρα Φιλιςω. Hefych. From Bo, an ax, the Greek Cibotus, and the English Boat, seem equally to be derived.

m Ταυριωνη, — ή αυτη τη Σεληνη εςι, και εποχειται ταυχοις. Suid.

^{*} Ταυροδολος, ή Αθηνα. Ibid.

Lycoph. Caffan. ver. 359.

The former of these two last titles, as we learn from Tzetzes, was thought to allude to her having yoked oxen together in the plow; and the latter to her having first taught men the art of navigation p. Budèa however is a word of the very same import as Buto, being the compound term Bu-Dea, the goddess of the Ark; and Ethyia is the name of a species of sea-bird, applied, as it appears, metaphorically to Minerva, on account of her being a diluvian goddess.

As the heifer was emblematical of the Ark, fo was the ferpent of the Sun. Hence the Egyptian Ofiris, and the Persian Mithras, were alike depicted encompassed in the volumes of a snake. Accordingly we are informed by Macrobius, that a dragon was used as a symbol of the Sun; on which account it was placed at the seet of the statues of Esculapius and Salus, Esculapius being a personification of the Sun, and Salus of the Moon. This declaration is very remarkable; for it is not easy to conceive, why Salus, or

safety,

P Tzet, in loc.

q Simulacris Æsculapii et Salutis draco subjungitur, quod hi ad Solis naturam, Lunæque referuntur.—Virescunt dracones per annos singulos pelle senectutis exuta, propterea et ad ipsum Solem species draconis refertur; quia Sol semper, velut a quadam imæ depressionis senecta in altitudinem suam, ut in robur revertitur juventutis. Macrob. Saturn. lib. i. cap. 20.

fafety, should be supposed by the ancient mythologists to be descriptive of the nature of the Moon, unless from the circumstance of the Ark being adored in conjunction with that planet.

The name, by which the folar ferpent was usually designated, was Ob or Op'; whence the Greeks borrowed their word Ophis. This will point out to us the reason, why Coropè in Thessay, according to Nicander in Stephanus of Byzantium, was esteemed sacred to Apollo's. Coropè is Cor-Op-Ai, the land of the solar serpent; and the ophite superstition was no doubt established there. The solar title Corybas seems to have the same relation to the emblematical worship of the snake. I have already observed, that the eldest Apollo was, like the Cabiri, the son of Vulcan; and the second, of Corybas'. Vulcan however and Corybas were both equally names of the

Μαντειας Κοςοπαιος εθηκατο, και θεμιν ανδρων.

Steph. Byzan. de Urb. p. 469.

Sun;

י אוב is properly an oracular ferpent, or a divining ventriloquift.

Κορωπη πολις Θεσσαλιας. Νικανδρος εν Θηριακοις.
 ή εν Απολλων

t Apollinum antiquissimus is, quem paulo ante a Volcano natum esse dixi, custodem Athenarum: alter Corybantis filius, natus in Creta. Cicer. de Nat. Deor. lib. iii. cap. 23.

Sun; for, as Vulcan is the folar fire, so Corybas, or Curbas, (as the word is written contractedly) is Cor-Ob-As, the fiery folar ferpent.

The author of the Orphic hymns accordingly attributes to him the assumption of a serpentine form, and styles him the double god, the gloomy Cures ".

Κικλησιω χθονος αενακ βασιληα μεχιςον Κυρδαπ' ολδιομοιρον, αρηϊον, απροσορατον, Νυκτερινον Κκρητα— Αιολομορφον ανακτα, θεον διφυη, πολυμορφον, Φοινιον, αιμαχθεντα κασιγνητων ύπο διωτων. Δηκς, ός γνωμαισιν εναλλαξας δεμας άγνον Θηροτυπκ θεμενος μορφίω δνοφεροιο δεακοντος ×.

Apollo himself is Ab-Baal-On, father Baal the Sun; and his title Phebus, or, as the Greeks express it, Phoibos, seems to be compounded of Ph'Ob-As, the fiery serpent: whence some tradition of a snake is invariably interwoven with the mythological history of this deity. Considered as the Baal of the East, he is very properly said by Nonnus to be no other than the Assyrian Belus, who, in allusion to the union of the two superstitions, was described

These expressions allude to Noah's having beheld two worlds, and to his having been confined within the gloomy cavity of the Ark.

x Orph. Hymn. 38.

as the son of the diluvian Neptune by Libya daughter of Epaphus; while Epaphus himself was supposed to be the offspring of the arkite heiser Io, the *Isis* or *Ceres* of Egypt.

Αιγυπίης Δημητρος εμης κεραελκεος Ικς
Εινοπίης Δημητρος εμης κεραελκεος Ικς
Ενθ Επαφον Διϊ τικτεν ακηρασιων ότι κολπων
Ιναχιης δαμαλης επαφησατο θειος ακοιτης
Χερσιν ερωμανεεωτι. θεηγενεος δε τοκηος
Εξ Επαφκ Λίδυη, Λίδυης δ' επι πατον όδιδων
Μεμφιδος αχρις ικανε Ποσειδαων μετανατης,
Παρθενον ιχνιδων Επαφηϊδα, και τοτε κκρη
Δεξαμενη ναετηρα βυθκ χερσαων όδιτίω
Ζίωα Λίδων τεκε Βηλον Υ.—

Hence we find, that, although Baal be the Sun, yet he was not unfrequently represented under the form of the Noëtic symbol, the bull; while the goddess Baaltis, or Baalah, bore the figure of a heifer z. Baal and Baaltis are the same mythological characters as Osiris and Isis, whose symbols were, in a similar manner, a bull and a heifer, and who, as I have already observed, were Noah, and the

Ark,

y Nonni Dionys. lib. iii. p. 62. See also Apollod. Bibl. lib. ii. cap. 1. and Schol. in Pind. Pyth. iv. ver. 25.

² Τη Βααλ τη δαμαλει. Tobit. i. 5. See also Sanchoniatho's account of Astartè.

Ark, adored in conjunction with the Sun and Moon. The tauriform idol Moloch is another instance of the introduction of the arkite emblem into the worship of the Sun. The image of this deity had the head of a bull; and, in reference partly to the number of the planets, and partly to that of the Cabiri, the hollow space contained within his body was divided into seven partitions, for the purpose of receiving victims of different degrees of dignity.

I have observed, that *Bacchus* or *Dionusus* was one of the many titles of the helio-arkite Noah; accordingly in his person the two emblems at present under consideration will be found to be eminently united. The Athenians, as we learn from Arrian, worshipped him as the son of Jupiter and Proserpine b; and

a Doctissimi Pauli Fagii verba de Moloch, in Chaldæam paraphrasiu Levitici scripta, et ex Ebræorum etiam monimentis sumpta, adjungam. Fuit autem Moloch Imago concava habens septem conclavia; unum aperiebant similæ offerendæ; aliud turturibus; tertium ovi; quartum arieti, quintum vitulo; sextum bovi. Qui vero volebat offerre silium, huic aperiebatur septimum cubiculum, et sacies hujus idoli erat ut sacies vituli. Seld. de Dis Syr. Synt. i. cap. 6.

b Aθηναιοι Διονυσον τον Διον καμ Κορης σεθεσεν. Arrian. de Exped. Alex. lib. ii. cap. 16. This Bacchus, the fon of Jupiter and Proferpine, is faid by Diodorus Siculus to have been born in Crete or Curetis, and to have been torn in pieces by the Titans. Τετον δε τον θεων γεγονεναμ Φασιν εκ Διος καμ Περσεφωνικ

the author of the Etymologicon Magnum mentions him under the name of Zagreus, the terrestrial or infernal Dionusus : he is the same therefore as Pluto or Hades d. Jupiter however accomplished the rape of Proserpine under the figure of a dragon ; and Bacchus is universally described as bearing some resemblance to a bull.

Ηδη γας μενεαινε νεον Διονυσον αεξειν, Ταυροφυες μιμημα παλαιγενεος Διονυσε, Αινομοςε Ζαγρηος εχων ποθον ύψιμεδων Ζως· Όν τεκε Περσεφονεια δρακοντειη Διος ευνη ^f.

κατα την Κρητην, οι Ορφευς κατα τας τελετας απαρεδωκε διεσπωμενον όπο των Τετανων. Diod, Bibl. lib. v. p. 342. Bacchus was sometimes supposed to be the son of Semelè; and it is a curious circumstance, that the scholiast upon Hesiod afferts, that Semelè was nothing more than a vine. Σεμέλη, ή αμπελος. Schol. in Theog. ver. 940. The history of Bacchus indeed is replete with allusions to the first planting of the vineyard by Noah.

- ^c Ζαγρευς ὁ Διονυσος σαρα τοις σοιηταις δοκει γας ὁ Ζευς μιγηνας τη Περσεφοιη, εξ ής χθοιιος ὁ Διονυσος. See alfo Nonni Dionyf. passim.
 - d Ωυτος de Aides και Διουστος. Clem. Cohort. p. 30.
- e Postea etiam Proserpinam siliam suam sub draconis specie violavit, et Dionysum ex ea genuit. Athenag. Legat. pro Christ. p. 20. Liberi quinque. Primus ex Jove et Proserpina: hic agricola, et inventor vini, cujus soror Ceres Tertius de Cabito, qui regnavit in Asia. Amp. cap. 9. For Cabitus, whom Ampelius describes as the father of Bacchus, we ought undoubtedly to read Cabirus.
 - Monni Dionys. lib. v. p. 110.

Hence

Hence we shall see the reason, why, in the Bacchic Mysteries, the bull was celebrated as the parent of the dragon, and the dragon as the parent of the bull s.

The whole history indeed of Bacchus is full of allusions to the symbols of the bull, and the serpent. Thus we learn from Nonnus, that the Corybantes inclosed him, when young, in ox-hides, having received him in charge from Rhea, or the Ark:

Παιδοκομοι Κορυβαντες αεξομενε Διονυσε. Οι Φουγα κολπον εχοντες ορεωτιπολω παρα 'Ρεμ Νηπιον εισεπ Βακχον εκυκλωσαντο βοειαις h.

Thus also Euripides introduces a chorus of Bacchantes inviting him to appear in the shape of a bull, a dragon, or a lion:

Φανηθι ταυρος, η σολυκρανος γ' ιδείν. Δεακων, η συριΦλεγων Οραθαμ λεων 19' ω Βακχεⁱ.—

Sequitur adhuc aliud fymbolum, quod pro magno miserorum hominum credulis auribus traditur, Ταυρος δρακοντος, και δρακων ταυρε σκατηρ. Jul. Firm. de Error. Prof. Rel. p. 52.

h Nonni Dionys. lib. xiii. p. 233. These words indeed may perhaps mean, that they danced in a circle round Bacchus, having thongs of ox-hide in their hands; but whichever interpretation be adopted, the allusion to the emblematical bull will still remain.

i Eurip. Bacch. ver. 1015.

And

And thus the author of the Orphic hymns styles him, the deity with two horns, having the head of a bull, even Mars-Dionusus, reverenced in a double form, and adored in conjunction with a beautiful star.

Κικλησκω Διονυσον, εριβρομον ευασηρα, Πρωτογονον, διφυη, τριγονον, Βακχειον ανακτα, Αχειον, αρρητον, κρυφιον, δικερωτα, διμορφον, Κιωτοβρυον, ταυρωπον, Αρηϊον, ευϊον, αγνον $^{\rm k}$.

For the same reason Plutarch inquires, why the women of Elis were accustomed to invoke Bacchus in the words of the following hymn.

"Come, hero Dionusus, to thy holy temple on the sea-shore; come, heiser-sooted deity, to thy sacrifice, and bring the graces in thy train! hear us, O bull worthy of our veneration; hear us, O illustrious bull!!"

After attempting to folve this question in a variety of different ways, he concludes with asking, whether the title of bull might not be given to Bacchus, on account of his being the inventor and patron of agriculture m.

k Orph. Hymn. 29.

¹ Διοτι τον Διονυσον α΄ των Ηλειών γυναικες υμνεσι σαςακαλεσι βοεώ σοδι σαραγινεδαι σερος αυτας; Εχει δ' ούτως ο ύμνος, Ελθειν ήςω Διονυσε αλιον ες ναον αγιον, συν χαςιτεσσιν ες ναον τω βοεώ σοδι θυων ειτα δις επαδεσιν, Αξιε Ταυρε. Plut. Quæst. Græc. p. 299.

 $^{^{\}rm m}$ Ότι και αροτρυ και σπορυ σολλοι τον θεον αρχηγον γεγονεναι νο-μιζασι.

Bacchus, when confidered as the Sun, is called by the author of the works ascribed to Orpheus, *Phanes*, and *Eubuleus*: the former of which terms is Ph'Ain-Es, the fountain of fire; and the latter, Ob-El, the ferpent deity.

Τημων αιθερα διον, ακινητον περ εοντα, Εξανεφηνε θεοις ώραν καλλισον ιδεδια, Όν δη νυν καλεκσι Φανητα τε και Διονυσον, Ευθκληα τ' ανακτα, και Ανταυχην αριδηλον. Αλλοι δί αλλο καλκσιν επιχθονιων ανθρωπων. Πρωτος δί ες φαος ηλθε, Διωνυσος τ' επικληθη, Ουνεκα δινειται κατ' απειρονα μακρον Ολυμπον η.

Phanes accordingly is described, as producing from himself a monster having the head and hair of a man, and the winding volumes of an immense snake.

Αν δε Φανης αλλίω χενείω τεκνωσατο δεινίω Νηδυος εξ ιερης, σεοσιδείν Φοβερωπον εχιόναν, Ής χαιται μεν απο κρατος καλον τε σεοσωπον Ην εσιδείν, τα δε λοιπα μερη Φοβεροιο δρακοντος Αυχενος εξ ακρεο.——

As for Eubuleus, he was one of the most ancient Dioscori, or Cabiri, who are said by Cicero, in allusion to the triple offspring of Noah, to be three in number, the children of

the

ⁿ Orph. Frag. ap. Macrob. Saturn. lib. i. cap. 18.

Orph. Frag. ap. Athenag. Apol. p. 72.

the most ancient Jupiter and Proserpine P. Hence the Orphic writer celebrates Proserpine as being the mother of Eubuleus;

Μητερ εενδρεμετε σολυμορφε Ευδεληος 9.

and describes his birth as ineffably mysterious.

Ευδελ' Ευπολδελε, Δ ιος και Περσεφονειης \mathbf{A} ρρητοις λεκτροισι τεκνωθεις \mathbf{r} .

It is observable however, that, in consequence of Ceres and Proserpine being both equally the lunar Ark, Eubuleus is said by the author of the Orphic hymns to be the son, not only of Proserpine, but likewise of Ceres, who, in her character either of the Earth or of the Ark, is celebrated as the fruitful parent of mortals and of immortals.

Cere

P Primi tres, qui appellantur Anactes, Athenis ex Jove rege antiquissimo et Proserpina nati, Tritopatreus, Eubuleus, Dionysus. Cic. de Nat. Deor. lib. iii. cap. 21. Noah and Ham are perpetually confounded together in the mythology of the Gentiles. Thus, in the present instance, Eubuleus, considered as one of the three Anactes, seems to be Ham; nevertheless he is also described as the very same person as Bacchus or Noah. The same remark is equally applicable to Jupiter, who was also called Eubuleus.

^q Hymn. 28.

¹ Hymn. 29.

These immortals were the arkite ogdoad, or the eight Cabiric gods of Egypt. In allusion to the two principal symbols,

Ανταια βασιλεια, θεα, πολυωνυμε μητες Αθανατων τε θεων ηδε θνητων ανθοωπων. Ή ποτε μας δικοα πολυπλαγκτω εν ανιη, Νης ειαν κατεπαυσας Ελουσινος γυαλοισιν, Ηλθες τ' ες Αϊδίω πεος αγαυίω Περσεφονειαν, Δυσαγνος παιδ' άγνον όδηγητηρα λαχκοα, Μίωυτης άγιων λεκτεων χθονικ Διος άγνκ, Ευβκλον τεξασα θεον θνητης απ' αναγκης t.

It is also observable, that notwithstanding Bacchus and Eubuleus are the very same person, the great patriarch worshipped in conjunction with the Sun; yet Bacchus is sometimes described, even by the Orphic poet himself, as the son of Eubuleus.

Θεσμοφορον καλεω νας Θεσμοφορον Διονυσον, Σ πεςμα πολυμνησον πολυωνυμον Ευβεληος $^{\rm u}$.

This however is merely an instance of the genealogical repetition so frequent in the mythology of paganism; and is equivalent to the

Ceres herfelf is represented as having first joined oxen together for the purposes of agriculture, and as riding in a chariot drawn by dragons.

Σεμνη Δημητες —

Ή πρωτη ζευξασα βιων αροτηρα τενοντα,

Αρμα δεακοντειοισιο ὑποζευξασα χαλινοις. Orph. Hymn. 39.

t Hymn. 40.

ч Нутп. 41.

descent

descent of Horus from Osiris, of Esculapius from Apollo, and of Apollo from Jupiter.

The name Eubuleus was not confined folely to Bacchus: Jupiter, who was equally the folar Noah, bore the same title. Adonis was likewise called Eubuleus; the reason of which was simply his identity with the Cabiric Bacchus. Hence, in allusion to the symbolical ox, the Orphic writer styles him the deity with two horns; and describes him as being the lover both of Venus and Proserpine.

Κλυθι με ευχομενε σολυωνυμε δαιμον αρισε, Ευβελε, σολυμορφε, τροφη σαντων αριδηλε.

Συ σασιν θαλος αιεν Αδωνι, Σβεννυμενε, λαμπων τε καλαις εν κυκλασιν ώραις, Αυξιθαλης, δικερως.

Κυπριδος γλυκερον θαλος, ερνος ερωτος. Φερσεφονης ερασιπλοκαμε λεκτροισι λοχευθεις: Ος σοτε μεν ναιεις ύπο Ταρταρον ηεροεντα, Ηδε παλιν σρος Ολυμπον α εις δεμας ώριοκαρπον τ.

As Bacchus, confidered in one point of view, is the Sun; so we find a circumstance recorded in his mythological history, which

0 3

plainly

^{*} Diod. Bibl. lib. v. p. 339.

y Hence also, in allusion to the solar serpent, he was called by the Persians Abobas, or Ab-Ob-As, the great futher the fiery serpent. Αδωδας, ο Αδωνις υπο Περσαιων. Hesych.

² Orph. Hymn. 55.

plainly shews, that, in his human capacity, he is, like Osiris, no other than the great patriarch. According to Pausanias, he and his mother Semelè were inclosed by Cadmus in an ark, and were thus thrown into the sea. They reached the shore at Brasiæ near Epidaurus; and Ino, or Isis, in the course of her wanderings, having come to the same place, became the nurse of Bacchus. The cave, where she performed her office, was still shewn in the days of Pausanias.

There are several other fables extant, which precisely resemble the preceding tradition re-

 Оі де андрыжог леумого готанда,— од Егреди теког тог шагда гк Διος, και ύπο τε Καδμε φωραθεισα εις λαριακα αυτη και Διονυσος εμ-Chaden nay the happana into the khudwed extreme passes sig the opeτεραν. - Βρασιωται δε και ταδε επιλεγεσιν. Ινω σφισιν ες την χωραν αφικεσθαι συγανωμενην. εγθασαν θε εθεγμοαι τα Φιονυσα λεινοθαι του-Φον' και αποφαινουσιν μεν το αντρον, ενθα τον Διονυσον εθρεψεν Ινω. Pauf. Lacon. p. 271. The ancient mysteries were generally connected with some sacred cave, as I shall have occasion to notice in a subsequent chapter. The same tradition respecting Bacchus is preserved by Diodorus Siculus, excepting only that he supposes the ark to have landed at Delos. Bibl. lib. v. p. 332. The name of this island, which was peculiarly sacred to Apollo, is a mere variation of Talos, one of the titles of the Sun. The reader will recollect the observations, which have been already made upon the once floating ifle of Delos. With a fimilar reference to the rites of the Ark, Bacchus is represented by Philostratus as sailing in a ship decked with vineleaves and ivy. Philost. Icon. lib. i. cap. 19.

specting

specting Bacchus, and which I doubt not have the very same allusion to the circumstance of the folar Noah entering into the Ark. The subject of one of these legends is Perseus. This hero is described as the son of Danae by Jupiter; and in the account of his birth, which the scholiast upon Apollonius gives us from Pherecydes, he reprefents Acrifius as bringing his daughter before the altar of Jupiter Ercius, in order that she might be obliged to acknowledge who was the father of her child b. Upon her confession, he placed her along with her fon in an ark, and cast them into the sea; but they were at length thrown upon land in the island Scriphus. Acrifius himself was king of Argos, from which place he afterwards fled to Larissa through fear of Perseus c. The whole of this history is founded upon the junction of the two great

Ου Δαναπ λαχεν οικον Ολυμπιον. ύγροποςει δι Λαριακος ενδον εισα Διος ναυτιλλετο νυμφη Μεμφομενη ζυγιων απατηλιον ομόςον ερωτων. Diony (lib. xx.)

Dionys. lib. xxv. p. 425.

0 4

primi-

b Δαναπι καταγει συν τω αναίδι επι τον ύπο του Εξκιθ Διος βωμον. Schol. in Apoll. Argon. lib. iv. ver. 1091. See also Tzet. in Lycoph. ver. 838.

 $^{^{}c}$ Σεριφος δ' ες ιτ, εν ή τα σειρι τον Δικτυν μεμυθευται, τον ανελκυσαντα την λαρνακα τοις δικτυοις, την σειρικασαν τον Περσεα, και την μητερα Δαναην, καταπεποντωμενες ὑπ' Ακρισιε τε σατρος Δαναης. Strab. Geog. lib. x. p. 487. In a fimilar manner Nonthus:

primitive superstitions. Perseus is P'Ares-Zeus, the Sun; accordingly Tzetzes plainly informs us, that Perseus was merely a title of the solar deity d: his allegorical mother Danaè is Da-Nauè, the Noëtic Ark e: the epithet Ercius, applied to Jupiter in the preceding narrative, and the name of the city Argos, are both equally derived from Erech, or Arag, the Ark: the island Seriphus owes its appellation to the worship of Ser-Oph, the solar serpent: and Larissa is Lares-Ai, the land of the Cabiric Lares. In allusion to the symbolical snake, Perseus is said to have been

armed

d ο γεν Περσευς, δ ήλιος έτω καλυμενος. Schol. in Lycoph. ver. 17. Περσευς δ ήλιος εςι. Ibid. Perfeus was fometimes feigned to have had no father, but to have been born of a virgin. Just. Mart. Dial. cum Tryph. p. 297. This virgin is his mythological mother the Ark; from which, in the language of allegory, he was faid to have been produced without the cooperation of a father. Precisely the same sable is told of the Chinese Fohi, and of the Indian Buddha. Mart. Hist. Sin. lib. i. p. 21.—Ratramn. de Nat. Christi, cap. 3. Perses, the imaginary son of Perseus, from whom the Persans are seigned to have received their appellation, was, like his father, no other than the Sun. Περσην τον ήλιον λεγει. Schol. in Hes. Theog. p. 269.

e According to Apollodorus, Acrifius confined Danaè in a fubterraneous brazen vault. Apoll. Bibl. lib. ii. cap. 4. This cavern was one of the fame nature as that in which the Phigalenfians placed the statue of Ceres-Hippa, or the Ark. Vide infra chap. vii.

armed with the head of Medusa, the hair of which was composed of serpents; and as for the deliverance of Andromeda from the seamonster, it is only a corrupted tradition of the escape from the deluge, the fish being emblematical of the Ark.

A fimilar ftory is told by Strabo respecting Telephus. He was the fon of Augè, the daughter of Aleus, by the diluvian god Hercules, and was exposed at fea in an ark along with his mother; but, by the providential care of Minerva, the ark reached the mouth of the Caïcus in safety f. Telephus, like Perfeus, is only a title of the folar deity, being compounded of Tel-Oph, the serpent of the Sun; while the name of his allegorical mother Augè is derived from Og, or Aug, the ocean. Augè was afterwards married to Teuthras king of the Mysians, who adopted Telephus as his fon. Strabo however mentions another fable, in which Teuthras is faid to have espoused the daughter of Arcas, or the Ark-god^g. This tradition is in fact the fame

f Ευςιπιδης δ' ύπο Αλευ Φης ι τυ της Αυγης πατρος εις λαριακα την Αυγην κατατεθεισαν αμα τω παιδι Τηλεφω καταποίλωθηναι, φωρασαντος την εξ Ηρακλευς φθοςαν. Αθηνας δε προνοία την λαριακα περαιωθεισαν εκπεσειν εις το τομα τυ Καϊκυ. Strab. Geog. lib. xiii. p. 615.

B Αλλην δε δει γεγονεναι συντυχιαν, δι' ήν τη Αρκαδος θυγατηρ τω Μυσων βασιλει συνηλθε. Ibid. In reference to the arkite worfhip,

as the former; for it matters little whether Augè, or the Ark, be the mythological daughter of Aleus, the folar Noah, or of Arcas, the great god of the Ark. It is not improbable, that Teuthras may be the same person as the Taautus of Sanchoniatho, the Teut or Thoth of Egypt, the Theutates of Gaul, and the Hermes of Greece. Taautus is said to have been the inventor of symbols, and is connected by the Phenician mythologist with the Cabiri, as Hermes also was by the Samothracians with the same deities under the name of Casmilus.

The history of Rheo and Anius is another legend of the same import. Staphylus, the son of Bacchus, had a daughter called *Rheo*, who became pregnant by Apollo. Her father, having discovered the illicit commerce, cast her into the sea inclosed within an ark; but she landed safely in Eubèa, and entering into

fhip, Augè is feigned to have come along with her fon from Arcadia. Ότι Τηλιφος εκ της Αρκαδίας αφιχθαι νομιζοιτ' αν μιτα της μητρος. Ibid. lib. xii. p. 572. According to Tzetzes, Arcas faved the nymph Chrysopeleia from the fury of a wintery torrent, and afterwards espoused her. Schol. in Lycoph. ver. 480. Chrysopeleia is literally the golden dove. It is perhaps almost superfluous to observe, that this tradition relates to the preservation of the dove by the arkite god from the horrors of the yet unabated waters.

a cave

h Schol. in Apoll. Argon. lib. i. ver. 917.

a cave there brought forth her son Anius!. Rheo is the same as Rhea, a mere personification of the Ark; Apollo is the solar Noah; and Anius is also the great patriarch, under the title of Aniun, the naval deity. Rheo is seigned after this event to have married Zarex, the grandson of Chiron; and it is remarkable, that the daughters of her son Anius are said to have been metamorphosed by Bacchus into doves! Zarex is Z'Arech, the great arkite, and his ancestor Chiron, as shall hereaster be shewn, is the patriarch Noah.

Upon the union of Sabianism with the arkite mysteries, the various emblems of this compound superstition soon occupied distinguished places in the sphere. Hence the constellations of the Fishes and the solar Lion were placed among the signs of the zodiac; and hence the three Hyads were fixed in the

head

¹ Σταφυλυ το υίο Διονυσο θυγατης γινεται ²Ροιω, ή εμιγη Απολλως. Γιας δε τοτο ὁ Σταφυλος, βαλως εις λαερακα, προς της θαλασσας αφηκες. ¹Η δε προσεπελασθη τη Ευδοια, και εξελθεσα της λαερακος, παρα τι αντεοι γινια παιδα, και Ανιοι καλει. Schol. in Lycoph. ver. 570. Anius is described by Virgil, according to the ancient patriarchal custom, as being both a king and a priest.

Rex Anius, rex idem hominum, Phæbique sacerdos.

^k Aniun is אנין, from אני Ani, *a sbip*. His relationship to Apollo is a mere genealogical repetition.

¹ Lycoph. Cassan. ver. 580.—Tzet. Schol. in ibid.—Ovid. Metam. lib. xiii. ver. 674.

head of the symbolical Bull. The Hyads, as we learn from Euripides, were the daughters of Erechtheus, and the nurses of Bacchus, who was himfelf, according to Euphorion, denominated Hyas m. Erechtheus and Hyas are equally the patriarch Noah; the former being compounded of Erech-Theus, the god of the Ark, and the latter fignifying the deity of rain, a title allusive to the dreadful torrents of rain, which fell at the time of the deluge. Erechtheus was supposed to have been an ancient king of Athens; whence we find, that in that city there was a temple called Erechthium, within which, in reference to the junction of the two superstitions, were altars dedicated to Neptune, Butes, and Vulcan. Upon the altar of Neptune they facrificed to Erechtheusⁿ. At this place there

Ποσειδων

Φερονται αὶ Υαδες εν τω μετωπω τυ Ταυρυ,— ή δε ωροσωνυμια
 ες ιν, ότι τον Διονυσον ανεθρεψαντο. Υπς δε ὁ Διονυσος. Ευφοριων,

Ύη ταυροκερωτι Διωνυσσω κοτεσασα.

Ευςιπιδης μεν εν εν Ερεχθει, τας Ερεχθεως θυγατεςας Ύαδας φησι γενεύθαι τρεις εσας. Schol. in Arat. Phæn. p. 25.

ⁿ Εςι δε και οικημα Εριχθειον καλυμενον — εισελθυσι δε εισι βωμοι Ποσειδωνος, εφ' ε και Εριχθει θυυσιν εκ του μαντευματος, και πρωος Βυτυ, τευτος δε Ήφαις υ. Pauf. Attic. p. 62. Erechtheus is faid by Tzetzes to be the fame both as Jupiter and Neptune, or in other words the folari-diluvian Noah: Ερεχθευς, ο Ποσειδων, η δ Ζευς. Schol. in Lycoph. ver. 158. while Hefychius, and Athenagoras, both agree in making him to be Neptune. Ερεχθευς

was also a facred well, containing sea-water, and upon the rock the mark of a trident. The contest between Neptune and Minerva for the territory of Attica is faid to have been here decided; and a tradition of a deluge still continued to prevail in the days of Apollodorus °. I have little doubt of Erichtheus being the same person as Erichthonius, another ancient Athenian fovereign, whom fome accounted the fon of Hepheste, daughter of Cranaè, and others of Vulcan, and the Earth p. His form is faid to have been that of a man terminating in the tail of a ferpent. Minerva inclosed him in a chest or ark, and committed him to the care of one of the daughters of Cecrops. Her fifters opened the cheft, through the impulse of curiofity; and, struck with terror at the fight of him, threw themselves headlong from the top of the citadel. He afterwards espoused a Naiad, and became

Ποσειδών εν Αθηναις. Hefych. 'Ο δε Αθηναιος Ερεχθει Ποσειδωνι 9ues. Athen. Legat. pro Christ. cap. 1.

the

o Apollodorus mentions, that the place, where Neptune struck his trident into the ground, was afterwards called *Erectbèis*; and he adds, that the god, indignant at the preference shewn to Minerva, inundated the whole land of Attica. Apoll. Bibl. lib. iii. cap. 13.

P This happened in confequence of Vulcan's attempt to ravish Minerva, the usual allegory, under which the violent junction of the two modes of worship was represented.

the father of Pandion; in whose reign Ceres and Bacchus came into Attica q. The word Erichthonius is compounded of Erech-Ath-On, the belio-arkite deity; and accordingly, like Bacchus and Osiris, he was reported to have been shut up in an ark. His semi-dragontian form alludes to the solar idolatry, and his marriage with a Naiad to the arkite. His supposed ancestress Cranaè is G'Arn-Nauè, the illustrious Noëtic Ark; and Cecrops, to the care of whose daughter he was delivered, is Za-Cur-Op, the illustrious solar serpent.

As for the celestial bull, he is supposed by some to be that, which conveyed Europa into Crete, and by others, to be the heiser Io, or Isis. The import of both these different opinions amounts nearly to the same; for, as the symbolical heiser is the Ark, so the symbolical bull is the god of the Ark. Hence

Lyco-

q Apollod. Bibl. lib. iii. cap. 13.

The raven, which I have already noticed in confidering the history of Esculapius, is introduced likewise into this legend of Erichthonius. When the three daughters of Cecrops looked into the ark, that contained the dragon form of that fabulous monster, the raven hasted to carry the intelligence to Minerva; and was, in recompense, for ever shut out of the Athenian citadel. Antig. Caryst. Mirab. Hist. cap. 12.

⁵ Ταυρος λεγεται εν τοις αςροις τιθεναι, δια το Ευρωπην αγαγειν εκ Φοινικης εις Κρητην—έτεροι δε Φασι βεν ειναι της Ιες μιμημα, χαριν δε εκεινης ετιμηθη το αςρον. Eratof. Catast. Ταυρος.

Lycophron informs us in plain terms, that the Curetes, or Cabiri, carried off Europa in a hip formed like a bull.

Αυθις γας ύδειν τω βαρμαν άρπαγης Κερητες αντιποινον Ιδαιοι καπεροι ^t Ζητεντες, αιχμαλωτον ημπεδισαν το οριν, Εν ταυρομορφώ τε αμπιδος τυπωματι Σαρφήταν, δικταιον εις ανακτορον, Δαμαρτα Κεητης Ασερώ σε απλατη ^u.

The great constellation of the dragon is another instance of the introduction of the sacred emblems into the sphere. We learn from the scholiast upon Aratus, that the dragon is Jupiter, who, according to a Cretan tradition, assumed the form of that reptile, in order to avoid the sury of Saturn; the

t I apprehend, that the title Capri, which is bestowed by Lycophron upon the Idèi Dactyli, is precisely equivalent to Cabri or Cabiri. The name Caprus or Cabrus seems to have been given to the boar on account of its being an arkite symbol. Hence we find, that Vishnou or Noah was seigned by the Hindoos to have metamorphosed himself into a boar, and in that shape to have saved the world from the destructive ravages of the deluge. With the same allusion to the appellation of the Cabiric gods, the goat, into which Bacchus was supposed to have metamorphosed himself when the deities were attacked by Typhon, was called by the Latins Caper, or Caber; while the she-goat, which was seigned to have suckled Jupiter, was demominated Capra or Cabra.

fame



u Lycoph. Caisan. ver. 1296.

fame Jupiter in short, who, in the very same form, violated his daughter Proserpine, and by her became the father of Bacchus *.

The two fymbols of the bull and the ferpent were no less familiar to the inhabitants of the north of Europe, than to those of Greece, Italy, and Egypt; and there is reason to believe, that the theology of the ancient Celts was the fame in its import, as that of perhaps every other Gentile nation. From the concurrent testimony of several different authors, the Hyperboreans appear to have formerly had a confiderable intercourse with the Greeks, and like them to have celebrated the mysterious rites of the arkite and ophite superstitions. Herodotus has preserved a curious legend, which it is not very easy to understand unless upon such a supposition. Two Hyperborean virgins, whose names were Argis and Opis, are faid by this historian to have come, at a very remote period of antiquity, to Delos, bringing offerings to Lucina, in gratitude for the fafe delivery of the females

of

^{*} Φερεται δε ωτρι τυ δρακοντος και Κρητικος μυθος, ως ωμα επιοντος ωστι τυ Κρονυ ο Ζευς ευλαβηθεις, έαυτον μεν εις δρακοντα μετεμορφωσε. Schol. in Arati Phænom. p. 11. It may not perhaps be improper to remark, that the dragon of ancient mythology was not the imaginary monster described by the moderns, but merely a large serpent.

of their country. Nor did these virgins travel unprotected; the gods themselves were their attendants. They never returned to the north, but remained at Delos till the time of their deaths y. Although it is difficult to determine the precise import of this tradition, yet I have little doubt that the two virgins borrowed their respective names from Arg and Op, the Ark and the serpent. As Herodotus brings the two virgins to Delos from the land of the Hyperboreans; fo Mnafeas afferts, that this people were formerly called Delphians, and Hecatèus mentions, that Apollo was greatly venerated among them z. Delphi is Tel-Phi, the oracle of the Sun; whence the descriptive title Delphians will fignify votaries of the oracular Sun?. We learn from Cicero, that the third Apollo, the fon of Jupiter and Latona, was supposed to have come to Delphi from the country of the Hyperboreans b; and Diodorus Siculus

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P

informs

Herod. lib. iv. cap. 35.

² Schol. in Apoll. Argon. lib. ii. ver. 677.

^{*} I am inclined to suspect, that Elphin, or El-Phi, the oracle of the folar deity, was the Delphi of the Irish Hyperboreans; and I think it by no means improbable, that the fantastic pigmy race of Elves, Elsins, or Fairies, so highly celebrated in our northern romances as equally cunning and mischievous, originated from the ancient El-Phi.

b Cicer. de Nat. Deor. lib. iii.

informs us, that the Hyperboreans were seated in Britain, where they worshipped Apollo in a vast circular temple c. The title, which they bestowed upon him, was Balenus or Belisd: and he feems to have been the fame as Cernunnos, a deity of the Gauls. Belis is manifestly the Baal of the east; and Cernunnos I take to be Ceren-On-Nus, the horned Noah the Sun e. Accordingly, as the Druids worshipped the folar orb, so we find that they held the ferpent in peculiar veneration f, and even built some of their temples in the shape of that animal. Of these the most remarkable was that of Abury, which was constructed in the form of a serpent passing through a circleg; and I doubt not but that Abury was fo called, in confequence of its vast temple being dedicated to the Abiri, who were the same as the Cabiri.

With regard to the devotion of the Hyperboreans to the arkite mysteries, we are plainly informed by Dionysius, that the rites of

Bac-

^e Diod. Bibl. lib. ii. p. 130. It is possible, that Stone-henge may be the very temple mentioned by Diodorus.

d Borlase's Cornwall, b. ii. chap. 16.

This deity was actually represented with horns, like Bacchus. See Borlase's Cornwall, b. ii. chap. 15.

f Plin. lib. xxix. cap. 3.

g Stukeley's Abury.

Bacchus or Noah were duly celebrated in Britain h. Hence arose their veneration for the bull, the constant symbol of the deity of the Ark. "By this God made of brass," fays Dr. Borlase, "the Cimbri, Teutones, " and Ambrones, fwore to observe the arti-" cles of capitulation granted to the Romans, " who defended the Adige against them. Af-"ter their defeat, Catulus ordered this bull " to be carried to his own house, there to re-" main as the most glorious monument of "his victory. This God is ranked with Ju-" piter, Esus, and Vulcan, being called Tar-" vos Trigaranus, from three cranes perching, " one on his head, one on the middle of his "back, and the third on his hinder parts i." The introduction of the diluvian superstition into Britain will account for the preva-

Borlase's Cornwall, book ii. chap. 16.

lence

h Аххау в' Океатого тадаг водештевая актая Δισσαι ησοι εασι Βρετανιδές, αντια 'Pnvou' Κειθι γας ύς ατιην απεςευγεται εις άλα δινην. Ταων τοι μεγεθος σεριωσιον ουδε τις αλλη Νησοις εν σασησι Βρετανισιν ισοφαρίζει. Αγχι δε εησιαδων έτερος σορος, ενθα γυναικες Ανδρων αντιπερηθεν αγαυων Αμνιταφν Ορνυμεναι τελευσι κατα νομον ίερα Βακχω, Στεψαμεναι χισσοιο μελαμφυλλοιο χορυμβοις, Εννυχιας παταγης δε λιγυθρίος ορνυται ηχη. Dionys. Perieg. ver. 565.

lence of arkite names observable in these dominions. One of our Scottish isles still retains the Egyptian title Buto, while its neighbour Arran seems to have received its appellation in honour of Aran, the Ark. In a similar manner, Mona, or Anglesey, the grand seat of the Druidical worship k, and its srith Menai, are probably mere variations of MenAi, the land of Menu.

Dauntless on his native sands
The dragon-son of Mna stands;
In glittering arms and glory drest,
High he rears his ruby crest.
There the thundering strokes begin,
There the press, and there the din;
Talymalsra's rocky shore
Echoing to the battle's roar.
Check'd by the torrent tide of blood
Backward Menai rolls his slood;
While, heap'd his master's feet around,
Prostrate warriors gnaw the ground m.

k See Rowland's Mona Antiqua, and that exquisitely beautiful drama of Mason, Caractacus.

^{1 &}quot; The red dragon is the device of Cadwallader, which all " his descendants bore on their banners."

m Gray's Triumphs of Owen. A variety also of solar names occur in different parts of Britain. There is a lofty hill in the neighbourhood of Leeds in Yorkshire, which may perhaps have been one of the high places of the Druidical Baal. It still retains the name of Belin, or Billing; to which, by way of dif-

As the Druids were accustomed to venerate the solar serpent, so we find them equally attached to the mystic circle, that most natural and most expressive emblem of the Sunⁿ. In this shape their massy temples were universally built^o, and their sacred dances, in honour of the solar deity, performed^p. With similar reverence the Samothracians, whose devotion to the Cabiric rites is well known, regarded their magical rings. These were of

distinguishing it from other Belins, the name of Rawdon, the village near which it stands, is usually added. A few miles higher up the valley is another place of a similar nature. A bold natural fortification of rocks, which forcibly remind the mythologist of the gloomy worship of the Cuthites amidst the romantic scenes of the Thebais, overlooks a village called Baildon, a compound possibly of Baal-Don, the bill of Baal. ever this may be, the Druids at least have certainly frequented that tract of country, as appears from many of their stone monuments yet in existence. One of these may be seen, not far from Byngley; and another, an immense Logan stone, a few miles from Bolton Abbey. Fewstone, i. e. fire-stone, seems to have derived its Norman name from the rites of the folar deity celebrated in its vicinity; and above all, Brimham rocks, near Knaresborough, merit the attention of the curious inquirer. For a more particular account of these Yorkshire relics of Druidical antiquity, see King's Munimenta Antiqua, vol. i.

n Circus and Circulus are both derived from Cir, or Cur, the Sun.

the

^o Even Abury is no exception; its figure is that of a fnake passing through a circle.

P Borl. Corn. book ii. chap. 17.

the nature of amulets, and were believed to have a power of averting danger q.

In confirmation of the preceding conjectures respecting the theology of the Druids, I shall add, to the testimony of Dionysius concerning the introduction of the Bacchic mysteries into Britain, the authority of Artemidorus concerning those of two other Cabiric deities. "In an island," says he, "close to Britain," (by which in all probability he means Anglefey) "Ceres and Proferpine are venerated "with rites fimilar to the orgies of Samo-"thrace"." This island, the history of which I shall notice more particularly hereafter, was dedicated, as we learn from Mnaseas, to the Cabiri; and he further informs us, that Ceres, Proferpine, and Bacchus, were reckoned in the number of those deities t. Hence it evidently appears, that the gods of Britain were the same as the Cabiri of Samothrace;

and

^q Samothracios hos annulos αλιξιφθοιος vim habere credidit antiquitas, ut et Græcorum φυσικες δακτυλιες, intus pervios et cassos, quemadmodum scripsit Artemidorus. Annot. ad Plin. Nat. Hist. lib. xxxiii. cap. 1.

τ Περι δε της Δημητρος και της Κορης, σις στερα ότι Φησι» (Αρτεμίδωρος) είναι νησον σερος τη Βρεττανίκη, καθ ήν όμοια τοις εν Σαμο-θρακή σερι την Δημητραν και την Κορην ἱεροποιείται. Strab. lib. iv. p. 198.

³ Vide infra chap. vi.

t Schol. in Apoll. Argon. lib. i. ver. 917.

and consequently whatever observations are applicable to the latter, are no less applicable to the former.

If from Britain we pass into Germany, we shall find, that part of the Suevi sacrificed to Iss, a circumstance which Tacitus was unable satisfactorily to account for; though, from a ship's forming the symbolical part of their worship, he was induced to conclude, that the emblem had been adopted, in memory of their having borrowed their superstition from some foreign country ". It cannot however be reasonably doubted, but that this ship was merely the sacred Baris, the perpetual concomitant of the worship of Iss or Ceres; and that it was used by the Germans in the same sense as it was by the Egyptians.

In memory of the Ark, the ancients were not only accustomed to carry about small navicular shrines, but sometimes even built their temples in the form of ships. Diodorus Slculus mentions, that Sesostris constructed a ship, which was 280 cubits long: and adds, that it was made of cedar; that it was covered with plates of gold and silver; and that it was dedicated to Osiris or Noah at the city of Theba or the Ark *. It is sufficiently

evident

u Tac. de Mor. Germ. cap. 9.

^{*} Diod. Bibl. lib. i. p. 52.

evident both from the preceding description of this ship, from its being dedicated to Osiris, and from its being placed in the inland district of the Thebais, that it never was designed for a voyage at sea. It was in fact an immense navicular temple, built in imitation of the Ark, and destined for the solemn performance of the diluvian Mysteries. Hence the Greeks designated a temple and a ship by the very same word Naus or Naos; and hence, what is doubtless a relic of the primeval arkite idolatry, we still call the body of a church, in contradistinction to the chancel, the nave or ship.

As the Hyperboreans then worshipped Isis, and introduced into their Mysteries the symbolical Baris, we shall not be surprised to find, that they occasionally constructed their temples in the figure of ships. The ruins of a very curious temple of this nature are yet remaining in the neighbourhood of Dundalk in Ireland. Its form, even in its present mutilated state, is precifely that of a galley; and its very name fufficiently points out the idea, which was impressed upon the mind of its architect. According to Colonel Vallancey, Faghs na ain eighe, the appellation by which it is usually distinguished, is a corruption of Faghas na heum Naoi, which may signify the remains

remains of the only ship y. I fully agree with Governor Pownall, that this curious temple was a representation of the ship Skidbladner; but at the fame time I am perfuaded that the prototype of Skidbladner was the Ark of Noah. Skidbladner is faid to have been built by a race of men called Nani, and to have been fufficiently large to contain all the deities of the Gothic mythology, who are represented failing in it, precifely in the fame manner as the Egyptians described their gods, not standing upon dry land, but failing together in a ship z. These Nani I apprehend to be the Noachidæ, for Nanus is equivalent to Noah, being indeed the name of that patriarch without any other variation than the reduplication of the first letter: accordingly, as the Ark was esteemed the consort of Noah, so the magna mater of the Irish, whom I conceive to be the same as Cybelè, Antèa, Anèa, or Nanèa, was called, as we learn from Col. Vallancey, Anu, Nana, or An-Eireann.

Tacitus mentions also another rite preva-

lent

y Collect. de Reb. Hiber. vol. iii. p. 199. et infra.

² Edda Fab. 21.

^a Vallan. Vind. apud Collect. vol. v. p. 490, 498. An-Eireann is Ani-Eran, the arkite ship. The reader will find a very curious account of the introduction of the Cabiric Mysteries into Ireland, in Collect. de Reb. Hib. vol. iv. p. 29. Pref. 2d.

lent among the Germans, in which we behold the great goddess connected, as in the mysteries of Egypt, with the small lake, the confecrated island, and the symbolical ox.

"In an island in the Ocean," says he, " is a facred grove, and in it a chariot covered with a garment, which the priest alone can lawfully touch. At particular seasons, the goddess is supposed to be present in this fanctuary; she is then drawn in her car by heisers with much reverence, and followed by the priest. During this period unbounded sessivity prevails, and all wars are at an end, till the priest restores the deity to the temple, satiated with the conversation of mortals. Immediately the chariot, the garments, and even the goddess herself, are plunged beneath the waters of a secret lake b."

This portable shrine, drawn by oxen, was one of the same nature as that of Agruerus or Noah, mentioned by Sanchoniatho. The reader will recollect, that Agruerus is said to have been venerated by the Byblians as the greatest of gods, and to have had a small temple, which was drawn about from place to place by a yoke of oxen. It is not improbable, that the mode, which the Philistines

b Tac. de Mor. Germ. cap. 40.

adopt-

adopted of fending home the ark of God, was borrowed from this very superstition. Wishing to pay it all possible honour, they conveyed it, like the shrine of the great Phenician deity Agruerus, in a cart drawn by cows.

"Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them: and take the ark of the Lord, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof; and send it away that it may go c."

It is remarkable, that a portable shrine of the same fort as that, in which the statue of Agruerus was drawn about, was used by the ancient idolatrous Irish. This shrine they denominated Arn-Breith, which is evidently Arn-Berith, the Ark of the covenant d, and which was the very same as the Isiac ship venerated by the Suevi.

We find likewise among the Germans the same religious veneration for the mystic solar circle, as appears from the following descrip-

tion,

c 1 Sam. vi. 7.

d Vallancey's Vindication apud Collect. de Reb. Hiber. vol. v. p. 460.

tion, given by Verstigan from Johannes Pomarius, of the Gothic idol Seater, who, like the classical Saturn, is manifestly the patriarch Noah.

"First, on a pillar was placed a pearch, on the sharp prickled back whereof stood this idol. He was lean of visage, having long hair, and a long beard; and was bare-headed ed, and bare-stooted. In his lest hand he held up a wheel, and in his right he cartied a pail of water, wherein were flowers and fruits. His long coat was girded unto thim with a towel of white linen e."

The conjunction of the fish, the wheel, and the water, is a fresh instance of the wide prevalence of that idolatry, which originated from an union of the two most ancient superstitions.

There is moreover another circumstance in the mythology of the Germans, which is not unworthy of our attention. Tacitus informs us, that the Estyi worshipped the mother of the gods, and that the symbol, which they used, was a boar g. Rhea, or the mother of

the

[•] Verst. Restit. of decayéd Intell. p. 64.

f Most of the Hindoo gods are represented, holding a circle in one of their numerous hands.

⁸ Ergo jam dextro Suevici maris litore Æstyorum gentes alluuntur—Matrem deum venerantur. Insigne superstitionis formas aprorum gestant. Tac. de Mor. Germ. cap. 45.

the gods, as it has been abundantly shewn, was the same as Ceres, Venus, Isis, or Derceto. She was in short the Ark of Noah, from which issued all the hero-gods of paganism. With regard to the boar, used by this German tribe as an emblem, we find it introduced very conspicuously into many of those legendary traditions, which relate to the great event of the deluge. It appears to have been one of the fymbols of the Ark, although not adopted fo generally as the mare or the heifer h. In the first Hindoo Avatar Vishnou assumes the form of a fish, and in the third that of a boar, when he is represented as emerging from the midst of the Ocean, and supporting the world upon his tusksi. these incarnations, as well as the second, are fupposed by Sir Wm. Jones to allude to the history of the flood; whence, as we have already feen that a fish was emblematical of the Ark, it is not unreasonable to conclude,

that

h Perhaps, if the matter be expressed with persect accuracy, we ought rather to say, that a boar was symbolical of Noah, and a sow of the Ark. Hence we find, that, as Vishnou was seigned to have metamorphosed himself into a boar; so the nurse of the arkite Jupiter, or in other words the Noëtic ship, is said by Agathocles to have been a sow. Agath. apud Athen. Deipnos. lib. ix. p. 375.

Maur. Hift. of Hind. v. i. p. 577.

that the boar may be so likewise. Accordingly, in the account, which Plutarch gives us of the Egyptian Osiris, he mentions, that Typhon, or the deluge, being in pursuit of one of those animals, found the Ark, which contained the body of Osiris, and rent it asunder k. In strict analogy with the preceding tradition, Hercules, who was the same mythological character as Osiris, is said also, like him, to have been flain by Typhon 1. Hence he is enumerated by Pausanias and Strabo among the Idèi Dactyli or Cabiri, and connected with the Cabiric goddess Ceres m. The boar is fometimes fabled to have been beloved by Typhon n; who, in reference to the union of the folar and arkite fuperstitions, was esteemed, what is very remarkable, a personisication of heat, no less than of the Ocean°. This union of the two modes of worship feems to have procured for the lake, into which Typhon was supposed to have been precipitated, the name of Serbonis p; a word

1 Jablonf. Panth. Ægypt. lib. ii. cap. 3.

το σωμα το Οσιριδος εκειτο, και διερρίψεν. Plut. de Isid. p. 354.

^m Pauf. Boot. p. 763.—Strab. Geog. lib. viii. p. 355. and lib. x. p. 473.

ⁿ Plut. de Isid. p. 354, 357.

[•] Ibid. p. 364.

P Λιμιπ δι Σερδωνις, και χωρα, σερι πι φασι τοι Τυφωνα κικρυφθαι, σκησιοι

derived, like Ofiris, from Sir, Cur, or Cor, the Sun. For the same reason the bed of that allegorical monster was denominated Coricus, which I apprehend fignifies nothing more than the great central abyss; accordingly, a tradition prevailed, that fountains had formerly burst forth from it q. With a similar allusion to the compound idolatry introduced by Nimrod, while Adonis, or Noah, was called Ciris by the Lacedemonians, and Cirrhis by the Cyprians; he at the fame time conferred his name upon a particular species of fish, and was feigned to have been killed by a boar, which called forth the yearly lamentations of the women of Byblos's. The death of Adonis, like that of Bacchus, Osiris, and Hercules, is a mere allegory, and relates folely to the mythological death of Noah, his confinement within the Ark; whence it is faid to have been occasioned by the symbolical boar. According to Nonnus, Mars himself assumed

ωλησιοι εσαν τε ωρος τω Πηλεσιω Κασιε ορες. Eustath. in Dionys. Perieg. ver. 253.

the

⁹ Senec. Quæst. Nat. lib. iii. cap. 10.

τ Κιρις, Αδωτις, Λακωτες. Hefych. Αδωτις, ιχθυς θαλαστιος. Ibid. Κιρξις, δ ιχθυς — όμοιως δι λιγεται σαρα Κυπριοις Κιρρις δ Αδωτις. Etym. Mag.

Luc. de Dea Syra.

the shape of that animal, and under it slew the beautiful favourite of Venus.

----Επει συος εικονι μορΦης Αρης καςχαροδων, θανατηΦοςον ιον ιαλλων, Ζηλομανης ημελλεν Αδωνιδι τοτμον ύφαινειν t.

The tradition here however appears, in one respect, to have been somewhat corrupted, for Mars and Adonis are in reality the same person, both being equally the patriarch adored in conjunction with the Sun.

t Dionys. lib. xli. p. 700.

CHAP.

CHAP. V.

THE CONNECTION OF THE FABULOUS HADES WITH THE MYSTERIES OF THE CABIRI.

IT has been intimated, that the arkite deity Bacchus, or Adonis, was the same as Adoneus, or Pluto a. In consequence of this cir-

^a Phornutus has preferved a curious list of the titles of Pluto, which he has refolved, according to the manner of the Greeks, into his own language, but which appear in reality to be oriental appellations. He informs us, that this deity was called Diallatton, or Di-Al-At-On, the divine solar fire; Clymenus, or Cula-Menus, the arkite Noab; Polydectes, or Bol-Dag-Theus, the lordly fish-god; Polydegeon, or Bol-Dagon, the lord Dagon; and Polyarchus, or Bol-Archa, the lord of the Ark. Phorn. de Nat. Deor. cap. 35. The last of these titles is said by the scholiast upon Apollonius to have been bestowed by the Samothracians upon Dardanus; and Diodorus Siculus declares, that the language, used in the Mysteries of those islanders, was not Greek. Schol. in Apoll. Argon. lib. i. ver. 916-Diod. Bibl. lib. v. p. 322. Dardanus, as I shall hereafter attempt to shew, is Dar-da-Nus, the illustrious Noah. Vide infra chap. vi. To the preceding appellations of Pluto may be added the name Orcus, which seems to be derived from Orech, the Ark. Age porro Jovem et Neptunum deos numeras: ergo etiam Orcus, frater eorum, deus. Cic. de Nat. Deor. lib. iii. cap. 17. Davies, in his note upon this passage, cites a variety of authorities to shew, that Orcus was a title of Pluto.

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cum-

cumstance, Adonis is said by Clemens Alexandrinus and Theocritus to have been beloved by Proferpine b. The fact is, that Bacchus, Pluto, Ceres, Projerpine, and Mercury, were all names, as we are informed by Mnaseas, of the Cabiric deities c. Thus it necessarily follows, that the Cabiri were gods of the infernal regions, the cause of which was simply this: the Ark, that floated upon the furface of the mighty waters, was confidered in the light of a coffin, which contained the relics of universal nature: while the Hades of the Mysteries was nothing more than the vast central cavity of the earth, from which principally iffued the waters of the deluge, when the fountains of Tartarus or the great abyss were broken up, and when a death-like obfcurity was diffused over the face of the deep d. Hence the Phenician word Aron, and its Greek derivative Larnax, fignify either an

ark

b Επι Αδωτιδι Φερεφατία. Clem. Alex. Cohort. p. 29. Ο τριφιλατος Αδωτις, ο κεν Αχεροντι φιλειτας. Theoc. Idyll. xv. ver. 86.

^c Schol. in Apoll. Argon. lib. i. ver. 917.

d I cannot think with Mr. Bryant, that the *Hades* of the mysteries was the interior of the Ark, because it is represented as containing things, which it was impossible that the Ark should have contained: namely, the four rivers of hell, the Stygian lake, and the Titanic host that perished beneath the waves of the deluge.

ark or a coffin : and hence the inclosure of the Noëtic family within the gloomy inte-

Tzetzes indifferently uses the terms Larnax and Soros to describe the ark or coffin, in which the infant Jason was inclosed. (Tzet. Chil. 7. Hist. 96.—Schoł. in Lycoph. ver. 175.) Larnax seems to be compounded of El-Arn-Ac, the divine Ark of the ocean, and Soros to be derived from Sor (שור), a bull or beifer. With regard to the word Aron, it is constantly used in Scripture to denote the ark of the covenant, and as fuch is uniformly rendered by the LXX. Cibotus, a boat. It occurs likewise in the last verse of Genesis, where it is properly translated I am much inclined to think, that the facred ark or boat of God, overshadowed by the protecting wings of the Cherubim, has the very same commemorative allusion to the Noëtic Ark, as the Baris of Egypt. It is perpetually called the ark of the covenant, with a primary reference, I apprehend, to the covenant vouchsafed by God to Noah, though, doubtless, with a secondary reference to that same covenant renewed in a particular manner with the feed of Abraham. Hence, in the Jewish tabernacle, it was surmounted by the mercy-seat and the Cherubim; as the mercy of God rested upon the diluvian ark, and as his providence guarded it from furrounding dangers. In all the facred processions, and in all the marches of Israel through the wilderness, it was borne alost upon the shoulders of the priests, exactly in the same manner as the Baris of the Egyptian Ogdoad: but there was this essential difference between them: the ark was confecrated to the fervice of the Most High, and served perpetually to remind his chosen people of the most signal instance of divine mercy and justice; while the primitive use of the Baris was miserably perverted to the purposes of a base and degraded idolatry. Nor is the facred symbol of the ark confined to the mysteries of the Levitical dispensation: St. Peter compares the water, upon which it floated, to the cleanfing streams of baptism (1 Pet. iii. 20. 21.); and the Anglican Liturgy mentions it, as an expressive · emblem rior of their divinely constructed vessel, was represented under the image of death and darkness; and their quitting it, under that of a restoration to life and light. From this

emblem of the church of Christ, tossed about upon the waves of the troublesome world, yet secure beneath the fostering wings of the Almighty. (Office of baptism.) It is a singular circumstance, that, as the stone tables, on which were written the ten commandments, were kept within the ark of the covenant, so the Chinese were accustomed to preserve in a sacred ark their books of divination. (Mart. Hist. Sin. lib. iv. p. 105.)

f It is evident from the scriptural account, that the interior of the Ark could have had no light, excepting that of lamps or torches; for in the whole of that immense vessel there was only a single window, and that no more than a cubit square.

g This idea is so natural and obvious, that it occurred to the excellent Abp. Leighton, even when considering the Ark solely in a theological point of view, and without the most remote design of establishing a system. "Noah," says he, "seemed to have rather entered into a grave, as dead, than into a safeguard of life, in going into the Ark; yet, being buried there, he rose again, as it were, in his coming forth to begin a new world." Comment. on I Peter iii. 21. The same thought, as far as the deep gloom attendant upon the deluge is concerned, is beautifully expressed by Mr. Gisborne:

One morn the heavens
Grew dark with wings; earth with unnumber'd fleps
Sounded; bird, beaft, in long procession sought
Their destin'd refuge. With his kindred train
The builder next ascended. From the gloom
Of congregating clouds put forth, a Hand
The entrance clos'd. Then darkness cover'd all,
Deathlike, unsunn'd, as though primeval night

Resum'd her empire Walks in a Forest, p. 125.

In

notion originated the feveral mysteries of Bacchus, Adonis, Osiris, Ceres, Rhea, and the Cabiri; in which we uniformly find, that fome ancient personage was first bewailed as being dead, or as having descended into Hell, and that afterwards his supposed revivification was celebrated with the most violent and frantic expressions of joy h. It further appears from Jamblichus, that the Mysteries professed to disclose certain curious secrets, which treated of the bursting afunder of the heavens, the bringing to light the hidden things of Isis, the displaying the ineffable wonders of the great abyss, the resting of the sacred Baris, and the scattering of the limbs of Osiris to the rage of the monster Typhon i. If then

In a fimilar manner, Milton:

h For a more particular account of these mysteries, vide infra chap. x.

¹ Η γαρ τοι υρανοι προσαραξειν, η τα κρυπτα της Ισιδος εκφανειν, η το εν αδυσσώ απορρητον δειξειν, η τησειν την Βαριν, η τα μελή τυ Οσιρεδος

Ofiris be Noah, Typhon the Ocean, and Isis the Ark, these particulars, mentioned by Jamblichus, will evidently relate to the events of the deluge.

It may perhaps however be faid, that, although the entrance of Noah into the Ark might possibly be described under the image of death, and his quitting it, under that of a restoration to life; yet the circumstance of the principal deity of the Gentiles having descended into Hell does not precisely accord with the supposition, that the *Hades* of the Mysteries was the central abys, because Noah never descended into that abys.

This no doubt is literally true; but the answer to such an objection is sufficiently obvious. Since the streams of Tartarus, as I am about to attempt to shew, were merely the deluge, it was evidently impossible for the ancient mythologists to represent the Ark as floating upon their surface, without at the same time placing it, and consequently the persons whom it contained, in their sabulous Hell; although the infernal rivers had then by a supernatural impulse quitted their gloomy station, and had overslowed the whole ha-

ριδος διασκεδασειν τω Τυφωνι, η αλλο τι τοιουτον απειλει σοιησειν. Jamb. de Myst. sect. vi. cap. 5.

bitable

bitable globe. If we consider moreover what must have been the state of the Ark during so dreadful a convulsion as the slood, when the waves were breaking over it in all directions, and when ever and anon it was "car-"ried down to the deep k," we may without impropriety put into the mouth of the great patriarch the prayer of the prophet Jonah.

"I cried by reason of mine affliction unto "the Lord, and he heard me: out of the belly of Hell cried I, and thou heardest my "voice. For thou hadst cast me into the deep, in the midst of the seas, and the stoods compassed me about: all thy billows and thy waves passed over me—The wasters compassed me about even to the soul, the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains: the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O Lord my God!."

k Psalm cvii. 26.

I Jonah ii. 2. It is remarkable, that our Lord himself makes the history of Jonah a type of his own sepulture and resurrection; and that baptism, which is considered by St. Peter as having some analogy to the deluge, is directly compared by St. Paul to the burial of the body. "Buried with him in bap-"tism, wherein also ye are risen with him through the faith

I do not mean however to affert, that such was the general opinion respecting the infernal regions; the vulgar, I believe, really supposed, that they were the abode of the souls of the deceased. At present therefore, let it be understood, I am speaking only of the Hades of the Mysteries, the Hades described by Virgil in the 6th book of his Eneid, which Bp. Warburton supposes to contain a description of the orgies of the Eleusinian Ceres. this supposition I very fully assent in the abstract, though at the same time I can in no wise adopt the system, which he has built upon it; namely, that the fole end of the mysteries was to expose the absurdity of the prevailing polytheism, and to declare to a few select epoptæ the unity of the godhead m. The quef-

"of the operation of God, who hath raised him from the dead." Coloss. ii. 12. See also Rom. vi. 4.

m Div. Leg. book ii. fect. iv. p. 149. Thus far I agree with Bp. Warburton, that the mere humanity of the hero-gods was doubtless revealed in the Mysteries, as indeed it necessarily must be, upon the supposition, that those Mysteries treated of the events of the deluge; but I cannot believe, that such a disclosure was made with any particular view of depreciating the established religion. It is evident however, that this disclosure alone, with whatever view it might be made, will sufficiently account for the following remarkable language of Cicero, without obliging us to adopt the hypothesis of Bp. Warburton.

Quid? totum propè cœlum, ne plures persequar, nonne humano genere completum est? Si vero scrutari vetera, et ex his

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tion is, what was the import of the ancient Mysteries? If they relate to the helio-arkite fuperstition, whatever they are connected with must likewise necessarily relate to the fame helio-arkite fuperstition; consequently, if they be connected with the 6th book of the Eneid, that mythological epifode must of course also relate to the same helio-arkite supersition. We have already seen, that the great god of the Gentiles, whether denominated Bacchus, Pluto, Ofiris, Hercules, Mars n, or Adonis; and that the great goddess of the Gentiles, whether intitled Ceres, Proserpine, Is, Venus, Rhea, Latona, Diana, or Hecatè; were partly diluvian, and partly astronomical deities: that they were also the Cabiri, and the gods of the infernal regions, is evident

ea, quæ scriptores Græeiæ prodiderunt, eruere coner; ipsi illi, majorum gentium Dii qui habentur, hinc a nobis profecti in cœlum reperientur. Quære, quorum demonstrantur sepulchra in Græcia: reminiscere, quoniam es initiatus, quæ tradantur mysteriis; tum denique, quam boc late pateat, intelliges. Cic. Tusc. Disp. lib. i. cap. 12, 13. cited by Bp. Warburton.

n Although Mnaseas does not enumerate Mars among the Cabiri, yet Nonnus represents Samothrace, the principal seat of the Cabiric superstition, as being sacred to him.

Ημαθιων Θεηϊσσαν εχων Σαμος Αρεος έδεην.

Dionys. lib. iii. p. 58.

O The cave Zerinthus in Samothrace was facred to Hecate. Suid. Lex.

both .

both from the testimony of Mnaseas, and from the tenor of their respective histories: their character therefore of infernal deities must in fome manner be connected with their character of diluvian or arkite deities; in other words, the fabulous Hades must have some relation to the rites of the Ark. This train of reasoning may be thrown into a different shape. Ofiris and Bacchus are each the scriptural Noah; Bacchus is the same as Pluto. therefore Pluto is Noah; but Pluto is the great god of the infernal regions, therefore Noah is the great god of the infernal regions: in a fimilar manner, Ceres or Proferpine is the lunar Ark; but Ceres or Proferpine is the great goddess of the infernal regions; therefore the lunar Ark is the great goddess of the infernal regions.

Since then Bacchus, Osiris, Adonis, and Hercules, are all equally the patriarch Noah, they are likewise all equally seigned to have descended into hell; by which nothing more is meant, than that they were all inveloped in the darkness of the diluvian chaos, and that they all entered into the gloomy interior of the Ark. The place, where Bacchus was supposed to have descended, was Lerna p; the fa-

Pauf. Corinth. p. 200. Strab. Geog. lib. viii. p. 371. bulous

bulous history of which will form no improper introduction to a differtation on the *Hades* of the Mysteries.

Lerna I apprehend to be a contraction of El-Aran-Ai, the land of the Ark-god, and it was so called in allusion to the entrance of Noah into the Ark. It was situated near the sea; and was at once the scene both of the metamorphosis of Io into the symbolical heifer q, and of the mythological rape of Proserpine. Hence we are informed by Pausanias, that mysteries were celebrated there, in honour of the Lernèan or arkite Ceres. In these mysteries we find her connected with a person styled Aras, who was reported to have been the first of men, and to have flourished in the neighbourhood of Sicyon and Phliun. He was an autochthon, or gegenes; and was

Ευθυς δε μορφη και φρενες διατροφοι
 Ησαν, κερατις δ', ως όρατ', οξυτομω
 Μυωπι χρισθεισ', εμμανει σκιρτηματι
 Ηισσον προς ευποτον τε Κερχνειας ρεος
 Λερπς ακρην τε' βουκολος δε γηγενης
 Ακρατος οργην Αργος ωμαρτει.
 Æsch. Prom. Vinc. ver. 674.

² Περιδολος εςι λιθων και τον Πλυτωνα αρπασαντα, ώς λεγεται, κορην την Δημητρος, καταδηναι ταυτη Φασιν ες την ύποχεων νομιζομανην αρχην ή δε Λερια εςιν, ώς και τα αροτερα εχει μοι τυ λογυ, αιρος θαλασση, και τελετην Λεριαια αγώσιν ενταυθα Δημήρι. Paul. Corinth. p. 198.

con-

contemporary with Asopus the son of Neptune, and with Prometheus the son of Iapetus. Aras is merely Ares, the solar Noah, and Ceres is a personification of the Ark; whence Aras and his children, or, in other words, Noah and his family, were always invoked previous to the celebration of the mysteries of Ceres. This ancient personage bestowed his name upon the country, in which he was supposed to have lived; but it was afterwards called Phliasia, from Phlias, the son of Bacchus, who was one of the Argonauts: whence we find, that the Phliasians, being connected with the history of the deluge on the one hand, and with the solar superstition

t Διονυσου δε οιδα καλουμενον (fcil. Φλιαντα), και των πλευσαντων επι της Αργους και τουτον γενεσθαι λεγομενον. Όμολογει δι μοι και του Ροδίου ποιητου τα επη:

Φλιας αυτ' επι τοισιν Αραιθυζεινθεν ίκανεν, Ενθ' αφιειος εναιε Διωνυσοιο έκητι Πατζος έου πηγησιν εφεςιος Ασωποιο. Paul. Corin. p. 139.

on

Εν τη γη ταυτη γενεσθαι πρωτον Αραντα Φασιν, ανδρα αυτοχθονα και πολιν τε ωκισε ωερι τον βυνον τυτον, ος Αραντικος ετι καλειται και ες ήμας:—και απ' αυτυ το αρχαιον ή γη και ή ωολις Αραντια εκληθησαν. Τυτω βασιλευοντι Ασωπος Κηγλυσης ειναι λεγομενος και Ποσειδωνος εξευρε του ωσταμου το ύδωρ, όντινα οί νυν απο του εύςοντος καλυσιν Ασωπον. Paul. Corinth. p. 138. Afopus is Λε-Op, the folar ferpent. Προ της τελέλης εν τω Δημητρος αδυσιν Αρανία, και τους παιδας καλουσιν επι τας σπονδας. Ibid. p. 139. Φλιασιοι γαρ Προμηθει γενεδαι τω Ιαπετυ καία τον αυτον χρονον φασιν Αρανία. Ibid. p. 143.

on the other, particularly venerated Juno, the arkite dove, and her fon Mars, or M'Ares, the great Noëtic Sun ".

As Lerna was thus peculiarly devoted to the diluvian Mysteries, we shall see the propriety with which Lycophron represents Io or Isis to have been carried off from that place by the Phenicians of Carnè :

> Ολοιντο ναυται τερωτα Καρνιται κυνες, Οι την βοωπιν ταυεοπαεθενον κοεην, Λεενης ανηρειψαντο Φορτηγοι λυκοι, Πλατιν τορευσαι κηρα ΜεμΦιτη πεομών.

In return for which act of violence, the Curetes, as I have mentioned above, stole away Europa.

Confidered as the land of the arkite God,

Lerna

[&]quot; Ωληνι δε εκ Ήρας ες ιν ύμνω πεποιημενα, τραφηναι την Ήραν ύπο των Ωρων, ειναι δε οί σταιδας Αρην τε και Ήθην. Παρα δε Φλιασιοις τη θεω ταυτη και αλλαι τιμαι, και μεγις οι το ες τους οικετας ες ε δεδωκασι γαρ δη αδιιαν ενταυθα ίκετευουσιν λυθεντες δε οί δεσμωται τας πεδας προς τα εν τω αλσει δενδρα αναλιθεασιν. Pauf. Corinth. p. 140. This deliverance of the flaves in honour of Juno may possibly relate to the deliverance from the confinement of the Ark. The history of the Argonauts, as allusive to the helio-arkite worship, shall be considered hereafter. Vide infra chap. viii.

^{*} Car-Ain-Ai, the land of the fountain of light.

y Lycoph. Cassan. ver. 1291. The title Boöpis here applied to Io, is the same as that, which Homer continually bestows upon Juno. It is usually translated ox-eyed, but it appears in reality to be compounded of Bo and Op, an ox and a serpent, the emblems of the two great superstitions.

Lerna was naturally dedicated to Neptune, the ruler of the Ocean. It was fituated moreover in Argolis, or the country of the Ark; and was originally called Amymomè, from one of the daughters of Danaus, who was the concubine of Neptune z.

Testis Amymome, latices cum ferret in arvis, Compressa, et Lerne pulsa tridente palus.

This Amymomè, according to Hyginus, was the mother of the Argonaut Nauplius b; but the scholiast upon Apollonius represents him as only a remote descendant of Amymomè through the line of her son Archèus c. The whole however of his genealogy is a mere series of repetitions; and all the various persons, who occur in it, are equally the patriarch Noah. Thus, Danaus is Da-Nau; Archèus is Arechi; Nauplius and Naubolus are each equally Nau-Bal; and Lernus is El-Aran-

Nus.

^{*} Λεριπ κριπ του Αργους ίερη Ποσειδωνος. Schol. in. Apoll. Argon. lib. iii. ver. 1240. Αμυμωμη δε τουτώ (Ποσειδων) συνευναζεται και αυτη Ποσειδων τας εν Λεριη πηγας εμηνυσεν. Apollod. Bibl. lib. ii. cap. 1.

^{*} Propert. lib. ii. ver. 20.

Nauplius Neptuni et Amymomes Danai filiæ filius Argivus. Hyg. Fab. 14.

και Αμυμω- Ναυπλιος απογονος του Αρχαιου του Ποσειδωνος υίου, και Αμυμω-

Nus d. It is worthy of notice, that Nonnus makes Amymomè to be the same as the Phenician Beroè, whom I shall hereaster shew to be the *Beruth* of Sanchoniatho, and the *Berith* or *covenant* mentioned in Holy Scripture c.

Tradition afferted, that Danaus failed from Egypt in the ship Argo, and that he first landed in Argolis upon the coast of Lerna, where he built a temple to Neptune the generator, and consecrated a shrine to the arkite Minerva. In the facred grove were the statues of Bacchus and Ceres, or Noah and the Ark; and in another temple the images of Bacchus the preserver, and Venus floating upon the sea, that Venus, who, no

less

d Apoll. Argon. lib. i. ver. 133. This genealogy must necessarily be mythological; for, since the Argo is said to have been the ship in which Danaus made his escape from Egypt, so remote a descendant from him as Nauplius could never have been engaged in the Colchian expedition, and that in the very same vessel, if the voyages of Danaus and Jason be taken as genuine historical sacts.

e Vid. infra chap. ix.

f Schol. in ibid. ver. 4. The history of the Argo, or Ark, will be considered at large hereafter.

⁸ Ες: δε εκ Λερνης και έτερα πας αύθην όδος την θαλασσαν επι χωριον, δ Γενεσιον ονομαζεσι. Προς θαλασση δε τε Γενεσιε Ποσειδωνος ίεχον ες ιν ει μεγα—γης δε ενταυθα πρωτον της Αργολίδος Δαναον συν τοις παισιν αποδηναι λεγυσις. Pauf. Corin. p. 201.

less than Ceres, was a personification of the vessel, in which the great patriarch made his escape. The institutor of the Lernèan mysteries is said to have been Philammon; and they were the same as those of Ceres at Eleusis h.

Lastly, it was at Lerna also, that Hercules slew the famous water-serpent; as he had contended in Crete with the bull, at Nemèa with the lion, and in Arcadia with the boar.

Herculis antistare autem si facta putabis, Longius a vera multo ratione serere. Quid Nemæus enim nobis nunc magnus hiatus Ille leonis obesset, et horrens Arcadius sus?

h Erros δε τε αλσες, αγαλματα ες μει Δημητρος Προσυμιης, ες δε Διονύσε και Δημητρος καθημείον αγαλμα ου μεγα.— Έτερφ δε ναφ Διονύσες Σαωτης καθημείον ξοαιον, και Αφροδιτης αγαλμα επι θαλασση λιθου αναθείναι δε αυτο τας θυγατερας λεγούσε του Δαναου Δαναου δε αυτο το ίερον επι Ποντικώ ποιησαι της Αθηνας κατας ποαθαι δε των Λεριαών την τελετην Φιλαμμωνα φασι. Ibid. p. 198. Eschylus and his Scholiast make Danaus the fifth in descent from Io, and the immediate son of Belus. Prom. Vinct. ver. 352. This genealogy is entirely fabulous, but it serves to shew the connection between Io and Danaus, the Ark and the god of the Ark.

i It is not unworthy of notice, that, according to some of the ancient mythologists, Cadmus was the person who slew the hydra of Lerna. Palæph. de incred. Hist. c. 6. The fact is, that Cadmus and Hercules were one and the same person, Noah worshipped in conjunction with the Sun. More will be said respecting Cadmus hereaster. Vide infra chap. vii.

Denique

Denique quid Cretæ taurus, Lernæaque pestis Hydra venenatis posset vallata colubris k.

All these different monsters however, which make so prominent a figure in ancient poetry, were merely the symbols of the helio-arkite worship!: while Hercules himself, like the infernal Bacchus, was Erech-El-Es, or, as the Phenicians called him, Arcles, the folar god of the Ark. Hence Nonnus addresses him as the Sun:

Ατροχιτων Ήρακλες, αναζ πυρος, ορχαμε κοσμε, Ήελιε, βροτεοιο βιε δολιχοσκιε ποιμην $^{\rm m}$.

All-hail, thou brilliant orb of heavenly fire, Majestic in thy star-bespangled robe, The world's dread sovereign, mighty Hercules.

while Apollodorus describes him, as sailing over the vast Ocean in a golden cup, which

*

had

Lucret. de Rer. de Nat. lib. v. ver. 22. Apollodorus speaks of the Hydra having nine heads, eight of which were mortal, and the last immortal. Ειχε δι ἡ Υδεα ὑπερμεγεθες σωμα, κεφαλας εχον εννεα, τας μεν οκτω θνητας, την δι μεσην αθανατον. Apollod. Bibl. lib. ii. cap. 4. I know not what this tradition can mean, unless it allude to the mortality of the arkite ogdoad as individuals, and to their immortality in the continued stream of their posterity.

¹ Hence the Cretan bull is faid to have been that which carried off Europa. Apollod. Bibl. lib. ii. cap. 4.

m Dionyf. lib. xl. p. 683.

had been presented to him by Apolloⁿ, and which Macrobius pronounces to be nothing more than a ship^o.

Hercules then, being the folar Noah, was naturally esteemed one of the Idèi Dactyli, or Cabiri, and as such was joined with the great infernal or arkite goddesses Ceres and

n O de (Ηλιος) την ανδρειαν αυτυ (Ηράκλευς) θαυμασας, χρυσεον εδωκε δεπας, εν φ την Ωκεανον διεπερασε- Ηρακλης ενθεμενος τας βοας εις το δεπας, και διαπλευσας εις Ταρτησσον, Ήλιω παλιν απεδωκε το διπας. Apollod. Bibl. lib. ii. cap. 5. See also Athen. Deipnos. lib. xi. p. 470. Tartessius, where Hercules was supposed to have restored his cup to the Sun, was a Phenician colony; and it seems to have derived its name from Tar, or Tor, a bull. Stephanus of Byzantium fays, that it was fo called from the river Tartessus, which flows from the mountain Argyrus. we suppose these to be Phenician appellations, which is certainly the most probable, Argyrus, or Arg-Ar, will be equivalent to the mountain of the Ark; but, if it be a Greek word, it will fignify filver. I am aware, that both gold, filver, and tin, abounded formerly in Spain, which by a fingular fatality was the Peru both of Tyre and Carthage; (Pomp. Mel. de Situ Orb. lib. ii. cap. 6.) the title Argyrus therefore may undoubtedly relate to that circumstance: but concerning this let the reader form his own judgment. A variety of Punic names however certainly occur in ancient Spain, whatever may be the most proper explanation of Argyrus. Pomponius Mela in a fingle sentence mentions the city of Tarracon or Tara-Chon, the priest of the beifer; of Eluro or El-Ur, the burning god; of Betulio or Beth-El, the bouse of god; of Barcino or P. Arca-No, the Ark of Noab; and of Telobi or Tel-Ob, the felar serpents. Pomp. Mel. lib. ii. cap. 6.

. Saturn. lib. v. cap. 21,

Proferpine;

Proference; the latter of whom was honoured by the Arcadians, under the title of the Hence he was feigned to have Saviour P. descended into hell, and upon his return to have been initiated into the mysteries of the Eleusinian Ceres^q, whose peculiar emblem, like that of Isis, was a boat or ship. cordingly in a curious picture of the mystic infernal regions, mentioned by Pausanius, we find two figures introduced, the one of a man named Tellis, and the other of a female denominated Cleobea, who was reported to have first brought the rites of Ceres to Thasus. She was painted, holding upon her knees a boat, like those, which, Pausanias observes, were usually confecrated to Ceres. Tellis is

2 -- KAE660121

P Ai δι εισιν αι μεγαλαι θεαι Δημητως και Κορη—την Κοςην δι Σωτειραν καλυσιν οι Αρκαδες—Ες: δι και Ηρακλης παςα τη Δημητςι μεγεθος μαλιςα πηχυν τυτον του Ηςακλην ειναι των Ιδαιων καλυμενων Δακτυλων, Ονομακςιτος Φησιν εν τοις επεσι. Paul. Arcad. p. 664.

⁴ Μυςη, τω 'Ηρακλιι' διοτι εμυηθη ει Ελευσειι τα δι' αυτοι λεγομεικ μικςα μυτηρία. Tzet. in Lycoph. ver. 1328. It is remarkable, that Hercules is sometimes said to have been the son of Iapetus and Thornax. Paus. Arcad. p. 658. The paternal side of this genealogy is evidently a precise inversion, for Iapetus was the son, not the father, of Noah; but the maternal side, if considered mythologically, is perfectly accurate, Thornax being Tor-Nach, the tauric Ark of Noah.

τ Τελλις μεν ήλικιαν εφηθα γεγονως φαιης αν, Κλεοδοία δ' ετι πας-Βενος' εχει δε εν τοις γονασι κιδωτον, όποιας ποιειδει νομίζασιν Δημητρι.

Tel-Es, the Noetic Sun; and Cleobèa, whose name signifies the illustrious heiser, seems, like Ceres, to be merely the Ark personified under the character of a woman.

From these general remarks on the mythological history of Lerna, as connected with the descent of Bacchus and Hercules, the mysteries of Ceres, the rape of Io, the landing of Danaus, and the worship of the diluvian Neptune, I shall proceed to examine the grotesque machinery, which the ancient sabulists have introduced into their imaginary Hell.

Justin Martyr, Eusebius, and Clemens Alexandrinus, have preserved a very ancient hymn ascribed to Orpheus, which Bishop Warburton, and I think very justly, supposes to have been chanted by the mystagogue for the instruction of those, who were about to be initiated. This hymn is addressed to a person denominated Museus, who is styled the offspring of the resplendent Moon; and it contains a formal declaration of the unity of the godhead, in opposition, as I apprehend, to the arkite Cabiri.

Φθεγξομαι

⁻⁻⁻ Κλιοδοίαν ες Θασον τα οργία της Δημητρος ενεγκείν πρώτην εκ Παζε φασιν. Pauf. Phoc. p. 866.

⁵ To this Musèus the Orphic Argonautics are likewise addressed.

Φθεγξομαι οίς θεμις εςι, θυρας δ' επιθεθε βεζηλοις Πασιν όμως συ δ' ακες, Φαεσφορε εκγονε μηνης, Μεσαι', εξερεω γαρ αληθεα μηθε σε τα πριν Εν τηθεσσι Φανεντα Φιλης αιωνος αμερση Εις δε λογον θειον βλεψας, τετω προσεδρευε, Ιθυνων κραδιης νοερον κυτος ευ δ' επιδαινε Ατραπετε, μενον δ' εσορα κοσμοιο ανακτα. Είς δ' ες' αυτογενης, ενος εκγονα παντα τετευ κλα Εν δ' αυτοις αυτος περινισσεται' εδε τις αυτον Εισοραα θνητων, αυτος δε γε παντας οραται t.

Musèus, I doubt not, is the same as Noah. The title itself signifies a person in the midst of water, from the Coptic Mu or Mo, water u; whence the cognate name of Moses was bestowed upon the Jewish legislator, in memory of his exposure upon the Nile. Musèus is celebrated as the fon of Mena, or the Moon; the cause of which was simply the joint adoration of the Moon and the Ark. Hence, when he is denominated the fon of the Moon, nothing more is meant than that he was the allegorical fon of the Ark. worthy of observation, that in the war of Jupiter with the Titanic giants, which relates, I apprehend, to the catastrophè of the deluge, a person, named Museus, is said to have vo-

Juntarily

t Orph. apud Div. Leg. b. ii. sect. 4. p. 154.

¹¹ Μωϋ, το ύδωρ. Helych.

luntarily quitted the cause of his rebellious brethren, and in return to have received from the gods proportionable honours.

As the Museus of the Epoptæ was the patriarch Noah, so, as I have already observed, the mystic Hades was merely the vast central abys, from which issued those mighty streams, that reduced the earth to its original chaos. Hence Virgil, with strict propriety, opens his description of the infernal regions by an invocation of Chaos and Phlegethon.

Di, quibus imperium est animarum, umbræque filentes;

Et Chaos, et Phlegethon, loca nocte filentia latè, Sit mihi fas audita loqui: fit numine vestro Pandere res alta terra et caligine mersas y.

In a fimilar manner the author of the Orphic Argonautics joins together the overthrow of the giants or diluvians by Bacchus and Apollo, the dire necessity of the archean or arkite Chaos, Cronus or Noah, the wanderings of Cybelè or the Ark, and the illustrious orgies of the Cabiri.

— Βακχοιο και Απολλωνος ανακτος Κεντρω ελαυνομενος, Φρικωδεα κηλ' επιφασκον,

OYMITOIS



^{*} Diod. Bibl. lib. v. p. 338.

Fneid. lib. vi. ver. 263.

Outlois and bourous in axy, hera g obria horais.
Αρχαιε μεν πρωτα Χαες αμεγαρτον αναγκην,
Kai Keever,—
nd εργ' αϊδηλα
Γηγενεων,
ορεσσιδρομε τε λατρειαν
Μητρος,———
—— ηδ' αγλαα δωςα Καβειρων ² .

Epiphanius in short, plainly informs us, that Chaos was the very same as the vast abyss. Χαος δε και Βυθος τινι εκ αν σαφες ειη, ως το όμωνυμον κεκτηται^α;

Closely connected with the diluvian Chaos were the Stygian pool, the rivers of Hades, and the mighty Ocean, from which the waters of Styx were supposed to issue. These waters, I apprehend, were no other than the waters of the deluge, as will sufficiently appear from an attentive examination of their mythological history.

The Ocean, which is introduced so very conspicuously into the genealogies of the hero-gods, and which was supposed to have been the origin of all things, obviously derived

its

² Orph. Argon. ver. 9.

² Epiph. adv. Her. vol. i. p. 164. This was true at the time of the deluge, because the waters of the abyss were then no longer confined to the central cavity of the earth, but over-flowed the whole habitable globe.

its name from the radical Oc, Og, Aug, Ag, Onc, Ong; for it is indifferently written in all these various, though kindred, forms. The primary fignification of Oc is undoubtedly the Ocean, of which word it accordingly composes the first syllable; and, in consequence of such fignification, it involves also the idea of antiquity b. Hence Hefychius informs us, that Ogen is the Ocean; Ogenidæ, the daughters of the Ocean; Oganon, a stream of water; Ogenion, any thing ancient c: while Suidas mentions Ogenus, an ancient or archean god; Ogyris, a lake; Ogè, a mound, or dam; Ogygion, any thing very ancient, from Ogyges the first reputed king of Thebah d, or the Ark, in whose time, according to Varro e, a great deluge happened. Ogyges, or Ogygisan, as we learn from Pseudo-Berosus f, was a title of Noah. It feems to have been bestowed upon him descriptively, for Ogygi-San is equivalent

b Thus the Greek words Archè and Archèus, which fignify the beginning, and old, seem to be derived from Archa, the Ark.

 $^{^{}c}$ Ωγην, ωχιανος—Ωγινιδαι, ωχιανιδαι—Ωγινιον, παλαιον—Ωγανον, c

^d Ωγενος, αρχαιος Θεος, όθεν Ωγενόαι και Ωγενοι αρχαιοι—Ωγυρις, λιμνη—Ωγυγιον, αρχαιον, δια το Ωγυγον πρωτον αρξαι των Θηδων— Ωγη, διαφραξις.

e Varr. de Re Rust. lib. iii. cap. 1.

Berof. Ant. lib. ii. fol. 13.

to the folar-diluvian god: whence also Bacchus, who was at once the patriarch and the Sun, was styled Ogygius⁵. With a similar reference to Og, the Ocean, Thasus, celebrated for the mysteries of Ceres or the Ark, bore the additional name of Ogygia¹. The island of Calypso was also called Ogygia¹. This nymph is said by Apollodorus to have been the daughter of Nereus and Doris, children of the Ocean^k; and she is styled by Ovid the maritime goddess¹: but Homer makes her the offspring of Atlas.

Ωγυγιη τις νησος αποπροθεν ειν άλι κειται, Ενθα μεν Ατλαντος θυγατης, δολοεσσα Καλυψω, Ναιει εϋπλοκαμος, δεινη θεος m.——

Calypso I take to be Cal-Hippasa, the hollow Hippa or Ark; whence she is sometimes represented as the daughter of the sea-god Nereus, and sometimes of the astronomer Atlas, whom we have already seen to be the solar Noah. The same title of Ogygia was given

g Ovid. Epist. x. ver. 48.

 $^{^{}h}$ Ωγυγιη τε Θασος Δημητερος ακτη εξ αρχης γας την Δημητραν μεγαλως ετιμων. Etym. Magn.

¹ Ωγυγιη, ονομα της νησε Καλυψους. Hefych.

Apoll. Bibl. lib. i. cap. 2.

Ovid. Epist. ex Pont. lib. iv. Epist. x. ver. 14.

m Odyff. lib. vii. ver. 244.

n Homer accordingly describes her father Atlas, as being well

by the Egyptians, from whom the Greeks borrowed the principal part of their theology, to the far-famed city of Thebah, the prototype of the capital of Beotia, and devoted like it to the mystic rites of the Ark.

Των μεσα καλλιροοιο κατερχεται ύδατα Νειλε. Και την μεν σολλοι τε και ολθιοι ανάξες εχεσιν Η μεν όσοι Θηθων ερικυδέα ναιεταεσι, Θηθην Ωγυγιην εκατομπυλον°.——

As Thebes bore the name of Ogygia, so Minerva, or the divine wisdom by which the Ark was preserved, was worshipped there under the title of Ogga or Onga, the marine goddes of Sp. Hence she is said to have been the

acquainted with all the depths of the sea; and represents Calypso herself as dwelling in an island, which was the *Omphalus* or navel of the Ocean. This insular *Omphalus*, like that near the Egyptian Buto, was nothing more than an arkite Om-Phi-Al, or an oracle of the belio-diluvian god.

Όθι τ' ομφαλος ετι θαλασσης, Νησος διεδρηεσσα: Θεα δ' εν δωμασι ναιει Ατλαντος θυγατης ολοοφζονος, ότε θαλασσης Πασης βενθεα οιδεν.—— Odyss. lib. i. ver. 50.

• Dionys. Perieg. ver. 246.

P Ογγα, Αθηνα εν Θηδαις. Hefych. The Scholiast upon Eschylus says, that Onca was a Phenician name of Minerva, introduced by Cadmus: (Schol. in Sept. adv. Theb. ver. 169.) and Tzetzes informs us, that Thebes itself was called Onca, from the worship of Onca. Εισι και Ογκαι κωμη Θηδων, ε Καδμος Αθηνας αγαλμα ίδευσατο. Τzet. in Lycoph. ver. 1225.

daugh-

daughter of the diluvian Neptune, and the lake Tritonis; and to have placed herself under the protection of Jupiter, in order that she might be preserved from the wrath of her sather q: and hence the city of Thebah, or the Ark, was esteemed sacred to her, and denominated Tritonian.

Εςι γας πλοος αλλος, ον αθανατων ίεςηες Πεφεαδον, οί Θηβης Τειτωνιδος εκγεγαασιν^ε.

We learn from Lycophron, that Ceres, or the Ark, was styled Oncèa^t; and from Pausanias, that Apollo, or the solar Noah, was called Onceates ^u. The author of the Etymologicon Magnum mentions an ancient personage named Oncus, or Ogcus, from whom some towns in Arcadia, or the land of the Ark, received their appellations ^x. Stephanus of Byzantium makes him a king of Arcadia ^y, and that with perfect propriety, for he seems to have been no other than the great diluvian patriarch. He

was

⁴ Herod, lib. iv. cap. 180.

This Minerva, along with her father Neptune, is faid to have instituted chariot races at Barcè. See Hesych. vox Βαςκαιοις οχοις. Barcè seems to be P'Arc-Ai, the land of the Ark.

^a Apoll. Argon. lib. iv. ver. 259.

t Cassan. ver. 1225. See Tzet. in loc.

u Arcad. p. 651.

^{*} Ογκαι, πολεις εν Αρκαδία απο Ογκου τινος ονομαθείσαι.

y Steph. de Urb. p. 602.

was the same, I apprehend, as Ogoa, the marine god of the Carians, under whose temple the fea was artificially conducted z; and as the arkite Hercules, who was intitled by the ancient Gauls Ogmius, or the deity of the Ocean. We have already feen this hero traverfing the fea in a golden cup, and descending into the infernal regions; but the Gauls afcribed to him those attributes, which classical writers usually give to Mercury. He was represented drawing after him a number of men by fmall golden chains, fastened at one end to their ears, and at the other to his own tongue. The men however do not follow him reluctantly, but with evident pleasure, for the chains are described as being flack a. From such a mode of representation, it is clear, that the Gauls confidered him as the god of eloquence, like the Mercury of the Greeks and Romans. He was in fact the very same as Mercury, who like him was supposed to be an infernal deity, and who like him was no other than the patriarch Noah. The Gauls bestowed also upon Hercules the name of

Macufan,

^{*} Θαλασσης δε αναφαινεσθαι κυμα εν τω ίεςω τουτω (ícil. Ποσειδωνος) λογος ες εν αρχαιος * εοικοτα δε και Αθηναιοι λεγουσεν ες το κυμα το εν ακςοπολει και Καρων οί Μυλασα εχοντες, ες του θεου το ίερον, δν φωνη τη επιχωςια καλουσεν Ογωα. Paul. Arcad. p. 619.

Lucian apud Ban. Mythol. vol. iii. book vi. chap. 6.

Macusan, as appears from a medal struck in the reign of the Emperor Commodus. This word, which is nearly of the same import as Ogmius, is compounded of M'Ogu-San, the great helio-diluvian: accordingly we find Hercules-Macusan depicted, holding a dolphin in his right hand, and in his left a two-grained sceptre; on one side of him is a blazing altar, and on the other a small sea-monster b. Olaus Rudbeck derives the appellative Ogmius from the Celtic Oggur, which signifies powerful by sea c; but the word Oggur itself is ultimately deducible from the primitive radical Og d.

b Keisler Ant. Celt. p. 200. apud Ban. Mythol. vol. iii. book vi. chap. 6.

Ol. Rudb. Att. c. 53. apud Ban. vol. iv. book iii. chap. 6.

d I am aware, that Col. Vallancey supposes the Celtic Hercules to have been denominated Ogmius from Ogham, or Oghma, by which name the Irish expressed a particular mode of writing that prevailed among them. This was frequently, though I believe not always, disposed in the form of a circle. He informs us, that Ogb fignifies a circle; and, in consequence of the circle being thus used to convey knowledge, that its derivative Eag fignifies wisdem. (Vindication of the Ancient Hist. of Ireland, Collect. de Reb. Hibern. vol. v. p. 82.) Hence, I apprehend, according to this etymology Ogmius will be equivalent to the wife one. Granting the propriety of these remarks. I may still be allowed to ask, whether the primitive of Ogh or Ogbam be not Og, the Ocean. Every person, in the least degree acquainted with the genius of the oriental languages, knows that they are almost entirely ideal: that is, in the formation of derivatives from primitives, certain leading ideas run through

This maritime Hercules was the same as Palemon, whom Ovid describes as the son of Athamas king of Thebes. Palemon and his mother Ino are reported to have been terrified with serpents by the goddess Juno, to such a degree, that they plunged into the Ocean.

the feveral ramifications of the original word. The primitive Og signifies the Ocean. From the circular appearance of the sea when land is out of fight springs Ogh, a circle. All postdiluvian knowledge of antediluvian events has been conveyed to us through the medium of the Ogenidæ, or oceanic Noachidæ: hence Minerva was styled Ogga, partly as a marine goddess, and partly as the goddess of wisdom; and hence the Chaldeans affirmed, that they owed all their knowledge of the creation to the amphibious Oannes. For the same reason the Greek word Nus, intelligence, and the corresponding words in Greek, Latin, and English. Gnoö or Ginosco, Nosco, and to know, may all be traced to the name of the patriarch Noah. It is remarkable, that the Irish arrive at their word Eag, wisdom, by following a somewhat different chain of ideas. Ogh is a circle; but their literature was disposed in the form of a circle; therefore Eag is wisdom, or mental application. That the preceding remarks may not be esteemed too fanciful, I shall trace the ramification of two Hebrew radicals. Gal fignifies to roll; Galiun, a book, that is a roll or volume; Gali, waves of the sea from their being rolled round; Gal, a spring of water; Galah, the bowl of a candleflick, from its rotundity; Gal, to exult, i. e. to testify joy by dancing round; Gal, a round beap of stones; Agal, a drop; Magal, a fickle; Gelilim, rings or bracelets; Gelilah, a boundary; Galal, dung; Galgal, a wheel; Galgalath, the skull. Aleph fignifies to lead; Aleph, a chieftain; Aleph, a thousand; Aleph, an ox; Aleph, to teach.

^e Παλαιμων, δ Ήξακλης. Hefych. Palemon is Bal-Am-On, Baal the burning Sun.

Nep-

Neptune however, interposing, saved them from destruction; and afterwards, at the request of Venus, enrolled them among the dieties of the sea. The name of Palemon, prior to his apotheosis, was Melicerta. This is evidently the same title as Melicarthus, or the king of the city, under which appellation the

Ovid. Metam. lib. iv. ver. 478. et infra.

שלך קרית Melech Kirjath, rex urbis; Athamas is Ath-Am-As, the blazing Sun; and Ino is the same as Io, Isis, or the Ark. Ino was seigned to be the nurse of Bacchus, the scriptural Noah; and, during the continuance of the facred mania fent upon her by that deity, she was supposed to have rambled wildly through the forests of mount Parnassus. Hyg. Fab. 4. This celebrated hill was a high place of PArn-As, the fiery god of the Ark; and was accordingly dedicated to Apollo, the folar Noah. Hence we find, that Deucalion and his wife Pyrrha were thought to have landed, after their escape from the deluge, upon mount Parnassus. Apollod. Bibl. lib. i. cap. 7. Deucalion is Du-Cal-Ionah, the god of the arkite dove, and Pyrrha seems to have derived her name from the worship of P'Ur, the Sun. For the same reason the Hindoo Menu, who was faved from the waters of a flood with feven other holy persons, was styled Vivaswata, or the offspring of the Sun. Asiat. Ref. vol. ii. p. 117. According to Hellanicus, Parnassus was so called from the hero Parnassus; but Andron with greater propriety afferts, that it was originally denominated Larnassus, on account of the Larnax, or Ark, of Deucalion having landed there, and that its name was afterwards changed to Parnassus. Schol. in Apoll. Argon. lib. ii. ver. 713. The inhabitants of Delphi, celebrated for being the feat of the principal oracle of Apollo, were fometimes called Lycoreans, from Lycoreus, an imaginary fon of that deity. Lycoreus however, no less than

Tyrians worshipped Hercules. Sanchoniatho makes him the son of Demaroön; but, as I have already observed, both he, and his imaginary father, are equally the scriptural Noah. Hence we find that Hercules, or the arkite god, is said to have been swallowed by a Cetus, or whale h. The Cetus however was nothing more than the Ark, represented under its usual symbol of a fish; and accordingly we are informed by Hesychius, that its derivative Cetenè is a large ship. In allusion to the Noëtic ogdoad, Hercules is said by Pindar to have had eight children by his wife Megara k; and, with a reference to the triple

his father, is Luc-Or, the fiery Sun. Athamas, after the supposed death of Palemon, adopted Coronus and Haliartus, who became the founders of the two Beotian cities, called after their respective names. Paus. Boeot. p. 779. Coronus is Cor-On, the Sun; and Haliartus is the marine deity.

off-

h Στας ωπλισμενος (ὁ Ἡρακλης) περι το σομιον, ως κεχηνος επηει το κητος, αθροως τω τωτω εμπεπηθηκε σοματι΄ τρισι δι ήμεραις ενδοθεν κατακοπτων αυτος, εξηλθεν αποθεθληκως και την της ίαυτων κεφαλης τριχωσιν. Tzet. in Lycoph. ver. 34. This exploit of Hercules was performed, when he delivered Hesionè, upon which occasion he was attended by Telamon, or Tel-Am-On, the burning Sun. The story is a mere repetition of that of Perseus and Andromeda.

i Κητηνη, ωλοιον μεγα ως κητος. From the same root comes the English word Cat, a kind of ship. Johnson's Dictionary.

k 'O δε Πιεδαζος οκίω λεγει παιδας Μεγαρας και 'Ηςακλευς. Tzet. in Lycoph. ver. 38.

offspring of the patriarch, Herodotus describes him as becoming the father of three sons by a monster compounded of a woman and a serpent. This last affair happened in Scythia; consequently the person, mentioned by the Greek historian, must be the Hercules Ogmius of the Celts. From the same root Oc, or Og, I am inclined to think, that we may derive the numeral Octo or Ogdoas, eight. In this case, the literal signification of Oc-Toï will be the gods of the Ocean, that is, the eight persons

1 Herod. lib. iv. cap. 9. Hercules left with this woman, at his departure, a bow, and a belt with a cup suspended to it; and gave directions, that the fon, who could bend the bow, should have the belt, and along with it the sovereignty of the whole country. The cup here mentioned was a model of the golden cup, in which Hercules failed over the Ocean, in other words, of the Ark. Parthenius fays, that the name of this paramour of Hercules was Celtine, and that of her father, Britannus. Parth. Nic. Erot. cap. 30. Celtine is Cal-Tinin, the arkite fea-monster, and I think it by no means improbable, that the original form of this goddess was compounded, like the image of Derceto, of a woman and a fish; while Britannus may perhaps be Brit-Tan-Nus, the fish-god Noah the covenanter. Should this etymology be allowable, our own island will be Brit-Tan-Nu-Aia: it may be proper however to mention, that Bochart gives a different derivation of Britannia. According to another tradition, the great ancestor of the Goths was not Hercules, but Targitaus, who yet, like Hercules, was the father of three Herod. lib. iv. cap. 5. I am much inclined to think, that Targitaus is a corruption of Atar-Gat, as Atar-Gat is of Adar-Dag, the illustrious fish-god.

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pre-

preserved in the Ark. If written hieroglyphically, it would probably be expressed by the fymbol of eight men failing together in a boat on the sea. Accordingly, the character, by which the Chinese designate a ship, consists of a boat, a mouth, and the number eight. Two of these characters, the eight, and the mouth, added to that by which water is defignated, presents to their minds the idea of a prosperous voyage m. The radical Onc appears to enter also into the language of China, no less than into those of Greece, Italy, and Gaul. Thus the allegorical Puoncu, who is faid to have fprung from the mundane egg, is perhaps a compound of Pu-Oncu, the oceanic godⁿ. The fame radical, in its kindred form of Ag, or Aug, occurs likewise in the Hebrew word, Agam, a pool of standing water o: and, in the Chaldaic cosmogony, the chaotic mass previous to its reduction into order and regu-

larity,

m Bryant's Anal. vol. iii. p. 9. The mouth, which makes a part of this hieroglyphic, feems to mean an oracular mouth. Thus Phi fignifies either a mouth, or an oracle. The Argo, or Ark, was always supposed to be an oracular vessel. Erat. Catast. cap. 35—Callistrat. Stat. cap. 10—Val. Flac. Argon. lib. i.

n Martin. Hist. Sin. lib. i. p. 13.

o אנם Stagnum—R. Sal. scribit, אומ est collectio aquarum non scaturentium neque fluentium, sed stantium in uno loco. Buxt, Heb. Lex.

larity, is called *Omoroca*; a term, which feems to be compounded of Om-Or-Oc, a confused mixture of fire and water, whence Syncellus informs us, that it fignifies the sea P.

The Ocean then of the Grecian mythology, from which all the hero-gods derived their origin, and which was supposed to have been the parent of Styx, is the vast mass of waters, whether supernal or infernal, which constitutes so large a portion of our planet. Plato accordingly fixes Tartarus, and the four rivers of hell, in the centre of the earth, closely connecting them with the Ocean; the mighty streams of which, as we learn from the inspired historian, issuing from the great central abys, principally occasioned the catastrophè of the deluge q.

As the Ocean, to adopt the scriptural expression, is the gathering together of the waters, so his allegorical daughter Styx seems to be a personification of the flood. Hence we find,

that

P Ομοςωκα, ειναι δε τυτο Χαλδαϊςι μεν θαλατθ, Έλληνιςι δε με-⁷θερμηνευεται θαλασσα. Syncel. Chronog. p. 29.

⁹ Phæd. Sect. 60, 61, 62.

Theog. Ver. 776.

that she makes a vary conspicuous figure in the history of the Titans. We are informed by Apollodorus, that Jupiter ordained every oath taken by Styx the daughter of Oceanus to be inviolable; because he wished to pay her the highest honour, on account of her having affisted him, with all her children, in his war against the Titans. In a similar manner Lycophron represents Jupiter as making a libation of the waters of Styx, and swearing a tremendous oath, when about to attack the Titans, and the giants.

Στυγος κελαινης νασμον, ενθα τερμιευς Ορκωμοτες ετευζεν αφθιτοις έδρας, Λοιβας τ' αφυσσων χρυσεαις πελλαις γανος Μελλων γιγαντας, καπι Τιτηνας περαν ^t.

* Το δε της Στυγος ύδωρ, εκ ανετρας εν άδου ρεον, Ζευς εποιησεν όρκον, ταυτην αυτη τιμην δίδες, αιθ' ών αυτε κατα Τιτανων μετα των αναίδων συνεμαχησεν. Apollod. Bibl. lib. i. cap. 2. The children of the diluvian Styx are evidently the rivers and fountains; accordingly these are, with perfect propriety, enumerated by Hyginus in his lift of the offspring of Styx and Pallas. Hyg. Fab. p. 8.

t Cassan. ver. 706. Tzetzes applies this to the war of Jupiter with the other gods, which however is in fact the very same as the Titanic contest. Schol in loc. The arkite ogdoad being the great gods of the Gentiles, these gods are almost universally said to be descended from the Ocean; and to this very cause Aristotle, in a remarkable passage, ascribes the oath by the waters of Styx. Εισι δι τινις, οι και παμπαλαιες, και πολυ προ της νυν γενεσεως, και πρωτους θιολογησαντας, ούτω οιονται σειρι της Φυσεως

These Titans seem to have been the whole race of mankind living at the era of the deluge, both those who perished beneath its waves, and those who were preserved in the Ark u. Accordingly, they are fometimes described as warring against the majesty of heaven, but overpowered by the waters of Styx or hatred, those waters by which the Almighty testified in so eminent a manner his hatred of fin; and at other times, as being feven in number, the children of Cronus or Noah, and the same as the Cabiri. In this last case one of them is faid to have been called Iapetur If then the Titans be the diluvians, the Styx must be the deluge, and consequently the inviolable oath of Jupiter must refer to the oath of God, that he would no more drown the world; for which reason, Iris the rainbow, the daughter of Thaumas, is reprefented by Hesiod as hovering over the broad furface of the Ocean, when this oath of Jupiter was taken x. Now that fuch a pheno-

.Φυσεως διαλαθείν, Ωκεαίον τε γαρ και Τηθυν εποίησαν της γενεσεως επατερας, και τον όρκον των θεων ύδως, την καλεμενην ύπ' αυτών Στυγα των σοιητών. Τιμιωτατον μεν γας το σερεσθυτατον' όςκος δε και τιμωτατον ες:». Arift. apud Cudworth's Intell. Syft. p. 120.

s 3

menon

u This subject will be resumed hereafter, when the Titanic war is discussed. Vide infra chap. ix.

^{*} Theog. ver. 779.

menon appeared immediately after the deluge, we are expressly informed by Moses; and it is observable moreover, that it was made a fpecial fign of God's oath to Noah y. mas may possibly have derived his name from Thaum, the abysis. He seems to be the same as the scriptural Thammuz, under which title Adonis, or the great diluvian patriarch, was worshipped in Palestine. It is remarkable, that Thaumas is supposed by Ptolemy Hephestion to have had another daughter called Arca, who affisted the Titans, during their tremendous conflict with Jupiter z. The explanation of this fable is perfectly obvious. The Ark, in the usual strain of oriental allegory, is faid to be the daughter of Noah, and the fifter of the rainbow; while the Titans, whom she is seigned to have assisted, are evidently, not the impious, but the Noëtic Titans.

In consequence of Styx being a personification of the deluge, Parthenius the Phocensian assigns to her the epithet Ogenia, and connects her with the marine deity Tethys²; while, to perpetuate the memory of that aw-

ful

y Gen. ix. 13.

² 'Η δε Αρκη Θαυμαντος ην θυγατηρ, ης η αδελφη Iges. Ptol Heph. Nov. Hift. lib. vi.

^a Parth. apud Steph. Byzant. de Urb. p. 766.

ful event, the title of Styx was conferred upon a fountain in Arcadia, or the land of the divine Ark. Pausanias informs us, that Styx flowed from a lofty crag near the ruins of Nonacris; a small town, which was so called from the wife of Lycaon. This prince is said by Ovid to have been king of Arcadia immediately before the flood; and his presumptuous impiety towards Jupiter was one principal cause of that catastrophe. As the Arcadian Styx then received its appellation in memory of the diluvian waters of hatred, so its branch Titaresius evidently derived its name from Tit, the colluvies of the flood.

Οί τ' αμφ' ίμεςτον Τιταρησιον εςγ' ενεμοντο, 'Ος ρ' ες Πηνειον ωςοϊει καλλιρροον ύδως, Ουδ' όγε Πηνειω συμμισγεται αργυςοδινη, Αλλα τε μιν καθυπεςθεν επιςρεει, ηϋτ' ελαιον' 'Ορκε γας δεινε Στυγος ύδατος εςιν απορρωξ[†].

Or where the pleasing Titaresius glides,

And

 ^b Περι τυ εν Αρκαδια Στυγος ύδατος ότω φασιν. Ptol. Hephæst.
 Nov. Hist. lib. iii. See also Stob. Eclog. Phys. lib. i. p. 130.

Το μεν δη αρχαιον Νωνακρις Φολισμα ην Αρκαδων, και απο της Αυκαονος γυναικος το ονομα ειληφού τα δε εφ΄ ήμων εροιπια ην — Των δε ερειπιων ε Φορξω κρημνος ες ιν ύψηλος — και ύδως κατα τα κρημνα ςα-ζού καλασιν δ΄ Έλληνες αυτο ύδωρ Στυγος. Paul. Arcad. p. 634.

d Metam. lib. i. ver. 165.

e Whence also Titan.

f Iliad. lib. ii. ver. 751.

And into Peneus rolls his easy tides; Yet o'er the filver surface pure they flow, The facred stream unmix'd with streams below, Sacred and awful! from the dark abodes Styx pours them forth, the dreadful oath of gods.

Pope.

Styx at length empties itself into the river Crathis^g, near which is also a mountain denominated Crathis. Here we find a temple of Diana Pyronia, from which the Argives were wont, in old times, to bring fire for the mysteries of Lerna^h. Diana, as we have seen, is the same as Isis, or Ceres; and her name Pyronia relates to the worship of P'Ur-On, the blazing Sun: while Crathis was so called in honour of Car-Ath, the solar beat.

It has been stated, that Bacchus was wor-shipped by the Arabs under the title of Dus-Ares, the divine Sun; and it may now be observed, that, as he was the Noah of scripture, so we meet with a river Styx also in Arabia. Tradition afferted, that, when Bacchus was

furi-

g Paus. Arcad. p. 635.

h — επι το ορος αγυσης την Κραθιν' εν τυτώ τω ορει τυ ποταμυ της Κραθιδος εισιν αι πηγαι — απο τυτύ δε καλειται τυ Κραθιδος και εν Ιταλία αυσταμός εν τη Βρεττιών. Εν δι τη Κραθιδι τω ορει, Πυρωνική είρον ες εν Αρτεμιδος και τα ετι αρχαιότερα αναρα της θευ ταυτης απηγοντο Αργειοι αυρ ες τα Λεργαια. Pauf. Arcad. p. 632.

¹ Της Αραδίας και το Στυγαιον ύδωρ κατειδομενον απεδημησεν εις τα Βορρα. Damaf, Vit. Isid. apud Phot. Bibl. p. 1060.

furiously pursued by Lycurgus, he plunged for safety into the Erythrean sea k. It is probable, that Lycaon and Lycurgus are merely different names of the same person, or rather indeed persons, for they seem to represent all the diluvians, considered as one great body l. Both these appellations are derived from Luc, the Sun, the grand object of the primitive antediluvian superstition.

According to Hesiod, Styx was the wife of Pallas; but, according to Empedocles, she espoused Piras, and by him became the mother of the serpent Echidna m. The purport of both these sales is exactly the same; for, as Pallas is P'Al-As, the god of sire, so Piras is P'Ares, the folar deity. The allegorical nuptials therefore of Styx and Piras, and the birth of their daughter Echidna, allude only to the union of the two superstitions, and to the emblematical serpent of the Sun. We learn from Hyginus, that the mythological children

k Nonni Dionys. lib. xx. p. 361.

¹ The history of Bacchus plunging into the Erythrèan sea will be resumed hereaster. Vide infra chap. ix.

Th Ειναί δε την Στυγα [†]Ησιοδος μεν εν Θεογονία εποίησεν — πεποίημενα μεν αν ες τι ενταυθα Ωκεανα θυγατεςα την Στυγα, γυναίκα δι αυτην ειναί Παλλαντος — Εμπεδοκλης δε δ Κρης είναι μεν και άτος θυγατεςα Ωκεανα την Στυγα εποίησε, συνοίκειν δε αυτην α Παλλαντί, αλλα εκ Πειραντος Εχιδιαν τεκείν, ός ις δε δ Πείςας ες τν. Paul. Arcad. p. 634.

of Styx and the giant Pallas were Strength, Jealoufy, Power, Victory, Fountains and Lakes"; and that the offspring of Echidna and Typhon o were Gorgon, Cerberus, Scylla, Chimera, the dragon which guarded the golden fleece, the Theban Sphinx, the Hydra of Lerna, and the serpent of the Hesperides P. In this fingular affemblage we repeatedly behold the combination of the emblematical fnake of the Sun with the waters of the diluvian Ocean; and, what is worthy of our particular attention, we perceive moreover, that these various monsters are all connected with each other, though placed by the poets in widely separated countries. The fnaky locks of Gorgon q and the Colchian dragon, equally

ⁿ Ex Pallante gigante et Styge, [Scylla,] Vis, Invidia, Potestas, Victoria, Fontes, Lacus. Fab. p. 8. Scylla seems to have crept erroneously into the text, for she is shortly after by the same author said to be the daughter of Typhon and Echidna.

o Or the Ocean.

P Ex Typhone et Echidna, Gorgon, Cerberus, Draco, qui pellem auream arietis Colchis servabat: Scylla quæ superiorem partem sæminæ, inseriorem canis habuit, quam Hercules interemit: Chimæra, Sphinx, quæ suit in Bæotia: Hydra serpens, quæ novem capita habuit, quam Hercules interemit: et draco Hesperidum. Ibid. p. 12.

q Strangely as the Greeks have corrupted the history of Gorgon, we are plainly told by Palephatus, that she was the same as Minerva, or the divine wissom which preserved the Ark.

relate to the folar fuperstition"; while the terrific Scylla, like the arkite Derceto of Palestine, was represented as terminating in the tail of a fish, and was supposed to occupy a cave near the dreadful whirlpool of Charybdis. However the history of Scylla may have been corrupted, I suspect, that she was originally the fame as Isis, Venus, Derceto, or the Ark, and that the title of Charybdis was bestowed upon the Sicilian whirlpool from its resemblance to the agitated waves of the deluge. The word Scylla is accordingly derived from Saul, the infernal regions; and Charybdis from Chor-Obdan, the pit of destruction's. Some relics of the primitive tradition appear to have reached even the days of Virgil. That poet describes Helenus as enjoining his hero

He adds, that her father was called Phorcyn. Palæph. de Incred. Hist. cap. 32. Hence I conjecture, that Gorgon derived her name from G'Orga, the illustrious Ark, and that she was decorated with snakes for the very same reason that Hecatè and Ceres were. Apoll. Argon. lib. iii. ver. 1214.—Paus. Arcad. p. 686. As for her supposed father Phorcyn, he seems to be no other than Ph'Orc-Chen, the priest of the Ark.

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This will plainly appear, when the history of the Argonautic expedition is considered.

^a Seylla is אור-אובדן. See Boch. Canaan, lib. i. cap. 28. Bochart chooses rather to derive Scylla from מקול, destruction; but I prefer the other etymology.

to pray, in an especial manner, to Juno, the propitious dove, when passing through the tremendous straits.

Dextrum Scylla latus, lævum implacata Charybdis

Obsidet: atque imo barathri ter gurgite vastos Sorbet in abruptum sluctus, rursusque sub auras Erigit alternos, et sidera verberat unda. At Scyllam cæcis cohibet spelunca latebris, Ora exertantem, et naves in saxa trahentem. Prima hominis facies, et pulchro pectore virgo Pube tenus: postrema immani corpore pristis, Delphinum caudas utero commissa luporum.

Unum illud tibi, nate dea, præque omnibus unum

Prædicam, et repetens iterumque iterumque monebo.

Junonis magnæ primum prece numen adora:
Junoni cane vota libens, dominamque potentem
Supplicibus supera donis ".———

Far on the right her dogs foul Scylla hides: 'Charybdis roaring on the left prefides; And in her greedy whirlpool fucks the tides: Then fpouts them from below; with fury driven

The

^{*} Compare with this Lucian's description of Derceto. Δερκεσεις δε ειδος εν Φοινικη εθηησαμην, θεημα ξενον ήμισεη μεν γυνή το δε έκοσον εκ μηγων ες ακρες ποδας, ιχθυος εςη αποτεινεται. Luc. de Dea Syra.

[&]quot; Æneid. lib. iii. ver. 420.

The waves mount up and wash the face of heaven.

But Scylla from her den with open jaws,
The finking veffel in her eddy draws;
Then dashes on the rocks: a human face,
And virgin bosom, hides her tail's disgrace.
Her parts obscene below the waves descend,
With dogs inclos'd, and in a dolphin end.
Do not this precept of your friend forget,
Which therefore more than once I must repeat.
Above the rest great Juno's name adore:
Pay vows to Juno; Juno's aid implore.

Dryden.

The history of Bellerophon and the Chimera, who is described as the sister of Scylla, is entirely sounded upon the union of the two superstitions. The Chimera was compounded of a lion, a goat, and a serpent; and she is said to have been encountered by Bellerophon riding upon the winged horse Pegasus, which sprung from the blood of Gorgon. The consideration of this legend however must be reserved for a future page; at present therefore, since I have been obliged to touch upon it, on account of its connection with the Chimera, and consequently with her allegorical sather Typhon, I shall merely observe, that

Bel-

^{*} Fulgen. Mythol. lib. iii. cap. 1.

Bellerophon or Bellerophontes is a title of Noah, compounded of Bel-Ur-Oph-Phont, the priest of Bel the bright solar serpent, while the horse Pegasus is no other than the symbolical arkite Hippa.

Nearly related to the Chimera was the Theban or arkite Sphinx. This monster had the face of a virgin, the feet of a lion, and the wings of a feraph, or flying ferpent; and she is said by Lycus to have been sent into Beotia by Dionusus, the Noah of Scripture *. Palephatus informs us, that the Sphinx was the wife of Cadmus, the founder of Thebah, and the flayer of the dragon; and he further adds, that she was an Amazon a: she is closely connected therefore with Harmonia, who is also described as the wife of Cadmus, and the mother of the Amazons b. She feems in fact to have been nothing more than an hieroglyphical representation of the two united superstitions, by means of their sym-

bols,

Phont in the Coptic is a priest. Jablousk. Panth. Ægypt. Pars I. p. 139.

z Schol. in Hesiod. Theog. p. 261.

² Καθμος εχων γυναικα Αμαζονίδα, η ονομα Σφιγέ, ηλθέν εις Θηδας, και αποκτεινας τον δρακοντα, την τυτυ βασιλειαν σταριλαδε. Palæph. de Incred. Hift, cap. 7.

^b Schol. in Apoll. Argon. lib. ii. ver. 992. The history of Cadmus and Harmonia shall be resumed hereafter. Vide infra chap. 7.

bols, the woman, the lion, and the serpent: hence Palephatus, with great propriety, styles her an Argive, or arkite^c, as well as an Amazon, or worshipper of the Sun^d. The whole sable was most probably ingrasted upon the emblematical theology of the Cuthites, whom the Greeks denominated Ethiopians: accordingly we learn from Pisander, that the Sphinx was sent by Juno out of Ethiopia, for the punishment of Laius and the Thebans^c.

As for the story of the serpent of the Hesperides, some traditional remembrance of Paradise and the fall seems to have been superadded to the prevailing solar superstition. Such were the mythological descendants of Styx, of Piras, of Echidna, and of Typhon.

It is observable, that Styx was also the name of an ill-omened bird of night, into which. Polyphonte was metamorphosed. She is said to have been the offspring of Thrassa, the daughter of Mars by Terina: but Mars, as we have seen, was the Sun; and Terina, who was the reputed child of the river Strymon, seems to be Tora-Nah, the arkite beiser of Noah. A strange story is told by Antoninus

Libe-

[·] Σφιγξ-ή Αργεια. Palæph. de Incred. Hift. cap. 7.

d The Amazons received their name from the worship of Am-Azon, the burning Sun.

[•] Schol. in Eurip. Phæniss. ver. 1789.

Liberalis respecting this Polyphonte. Venus. offended at her neglect, inspired her with an unnatural passion for a bear; and she was afterwards changed by Diana into the bird Styx f. The whole of this legend is built upon a perversion of the primitive diluvian tradition. The word Polyphonte is Bol-Oph-Phonta the priestess of Baal the solar serpent; and the Greek term for a bear happens to be. Arctos: hence that ingenious people, whose attachment to the marvellous is well known. converted the union of the folar and arkite worship into the fable of a nymph falling in love with a bear. Some traces of the primitive fignification of Arctos may still be found in the circumstance of its being also the name of a fish g; and I apprehend, that it was with a fimilar allusion to the Ark, that Rhea was venerated in a mountain denominated Arcton h.

I have mentioned, that the Cabiri were fometimes called *Telchines*, or *priests of the Sun*; as fuch, they were of course connected

with

f. Anton. Liber. Metam. cap. 21.

⁸ Arist. apud Scap. Lex.

h Και τοτε μεν δαιτ' αμφι θεας θεσαν ερεσιν Αρκτων,
Μελποντες 'Ρειην πολυπετνιαν

Apollon. Argon. lib. i. ver. 1150.

i Telchin is Tel-Chen, a contraction of Ait-El-Chen, a priest of the burning deity.

with Styx, or the deluge. Strabo accordingly informs us, that they were magicians, who fprinkled the Stygian waves with fulphur, in order that they might bring destruction both upon animals and vegetables k. Now, since the Cabiri are the Noëtic family, and since Styx is the deluge, this destruction must evidently relate to the destruction of the primitive world; while the sulphur, here mentioned by Strabo, may perhaps allude to those desolating balls of fire, which, according to Cedrenus, were the prelude to that catastrophè.

With regard to the four infernal rivers, they are each, in reality, the same as the diluvian Styx. Phlegethon, which from a misinterpretation of its title the Greeks represented as a stream of liquid sire, is Peleg-Eth-On, the ocean of the solar Noah; Lethè, and

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Cocy-

κ Οί μεν βασκανες φασι και γοητας (ſcil. Τελχινας) θειώ καταρραινοντας το της Στυγος ύδωρ, ζωων τε και φυτων ολεθρε χαςιν. Strab. Geog. lib. xiv. p. 654.

¹ Cedren. Hift. Comp. p 10. Upon the supposition of a comet's having been the natural cause of the deluge, I am almost led to conjecture, that the tradition of these balls of fire took its rise from the too near approach of one of those bodies in a state of high ignition. Perhaps also the poetical account of the overthrow of Typhon, or the diluvian ocean, in the midst of slames, thunder, and lightning, may have originated from the same circumstance.

Cocytus, derive their respective names from the oblivion of death, and from the loud lamentations of despair, which were heard during the increase of the waters; and Acheron is Ac-Aron, the ocean of the Ark. Hence Suidas very properly describes Acheron, as the great central abyss, the refervoir of rivers and fountains m; and hence he is faid by fome to have been the fon of Ceres, or the Ark, and by others the offspring of Titan and the Earth n. The original Palus Acherusia was in Egypt °; and it feems to have received its appellation, like the Arcadian Styx, in memory of the deluge. For the same reason I apprehend we find so many different lakes and rivers all equally bearing the name of Acheruss or Acheron. Thus, there was a lake Acheruss and a river Acheron in Epirus p; a river

Ache-

m Αχερων, τοπος τις μεσος του παντος, εν ο αναμισις ες εν εδιατων και καταποσις. I cannot believe with Mr. Bryant, that the infernal river Acheron is nothing more than the fly-god Accaron, or Achor, whom Ahaziah confulted during his laft illness. The river Acheron, which both Plato and Suidas place in the centre of the earth, and the Phenician god Accaron, or Baal-Zebub, seem to me to be two entirely distinct and different characters. For Mr. Bryant's remarks on this subject, see his Observations on the Plagues of Egypt, p. 72.

n Clasenii Theol. Gent. p. 243.—Ban. Mythol. book iv. chap. vii.

o Diod. Sic. Bibl. lib. i. p. 86.

P Plin. Nat. Hist. lib. iv. cap. 1.

Acheron in Italy q; and a supposed place of descent into hell denominated Acherusia, at Tenarus in Laconia. There was an Acheron moreover in the land of the Mariandyni, and another supposed place of descent into the infernal regions.

Την Μαριανδυνων επικελσετε νοςησαντες.
Ενθα μεν εις 'Αϊδαο καταιδατις εςι κελευθος.
Ακτη τε ωροδλης Αχερεσιας ύψοθι τεινων
Δινημες τ' Αχερων αυτην δια νειοθι τεμνων
Ακρης εκ μεγαλης ωροχοας ίησι Φαραγίας s.

Andron mentions an ancient king of that country named Acheron, whose daughter Dardanis was seigned to be the concubine of the arkite Hercules^t. Dardanis is Dar-Da-Nah, the illustrious Noëtic Ark; and is a word of the same origin as Dardanus, whose history shall be considered hereafter.

I shall next proceed to analyse the mythological character of Charon. The waters

⁴ Liv. Hist. lib. viii. cap. 24.

Tzet. in Lycoph. ver. 90.

^{*} Apoll. Argon. lib. ii. ver. 352.

t Schol. in ibid. ver. 354.

[&]quot; Bp. Warburton observes, that Charon " was a substantial "Egyptian, fairly existing in this world." This may be perfectly true without invalidating the present hypothesis; for as the Mysteries were a scenical representation of the events of the

of Styx, or hatred, as we have feen, are the waters of the deluge; hence, as we learn from Virgil, the golden branch, facred to the infernal Juno, grew upon its banks.

Aureus et foliis et lento vimine ramus,
Junoni infernæ dictus facer. *____

There stands a tree; the queen of Stygian Jove Claims it her own; thick woods, and gloomy night,

Conceal the happy plant from human fight.
One bough it bears; but, wondrous to behold;
The ductile rind, and leaves, of radiant gold.

Dryden.

This branch, thus dedicated to Juno the arkite dove, and flourishing in the vicinity of the retiring deluge, is evidently the olive-branch, by means of which Noah learned, that the waters had abated y. Accordingly Eneas, the hero of the mysteries celebrated by Virgil, is led to it by the propitious doves of his supposed mother Venus, or the Ark.

deluge, so doubtless those, who personated Osiris, Isis, Charon, and Typhon, were all living characters.

Vix

^{*} Æneid. lib. vi. ver. 136.

⁷ The olive has ever fince been the emblem of peace and reconciliation.

Vix ea fatus erat, geminæ cum fortè columbæ Ipsa sub ora viri cœlo venere volantes, Et viridi sedere solo: tum maximus heros Maternas agnoscit aves——
Inde ubi venere ad sauces graveolentis Averni, Tollunt se celeres, liquidumque per aera lapsæ, Sedibus optatis gemina super arbore sidunt, Discolor unde auri per ramos aura resulsit².

Scarce had he faid, when full before his fight Two doves, descending from their airy flight, Secure upon the grassy plain alight.

He knew his mother's birds—

————They led him on

To the flow lake; whose baleful stench to shun, They wing'd their slight alost; then stooping low, Perch'd on the double tree, that bears the golden bough:

Through the green leaves the glittering shadows glow. Dryden.

The stern Charon, who had before refused to admit Enèas into his bark, immediately relents at the sight of the branch, and wasts him over in safety to the opposite shore.

Si te nulla movet tantæ pietatis imago,
At ramum hunc (aperit ramum qui veste latebat)

Agnoscas. Tumida ex ira tum corda refidunt:

² Æneid. lib. vi. ver. 190.

т 3

Nec

Nec plura his. Ille admirans venerabile donum Fatalis virgæ, longo post tempore visum, Cæruleam advertit puppim, ripæque propinquat².

If neither piety, nor heaven's command, Can gain his passage to the Stygian strand, This satal present shall prevail at least; Then shew'd the shining bough conceal'd within her vest,

No more was needful: for the gloomy god Stood mute with awe, to see the golden rod: Admir'd the destin'd offering to his queen; (A venerable gift so rarely seen;) His fury thus appeas'd, he puts to land.

Dryden.

If Styx then be the deluge, the god, who floats upon its surface in a ship, must necessarily be the great patriarch; and the crowd of ghosts, that throng the banks, vainly soliciting admission into his vessel, must consist of those, who miserably perished beneath the waves of the flood. Hence we find, that the sum of money, which Charon extorted from his passengers, was, from Da-Nach, or Noah, denominated *Danacè* b. As the situation of

the

^{*} Æneid. lib. vi. ver. 405.

^b Αχερασία εςι λιμιπ ει Αίδα, πι διαπορθμευονται οἱ τελευτωντες, το κομισμα, όπερ Δαιακη καλειται, τῷ πορθμει διδοντες. Suid.

the Stygian ferryman shews him to be the second progenitor of mankind, so his name Car-On points him out to be that progenitor worshipped in conjunction with the Sun.

Enèas, having croffed the Stygian lake, forthwith encounters the three-headed dog Cerberus d, who is faid to have been dragged

- * Antigonus Carystius mentions, that those deep natural orifices, which probably are openings into the central abyss, were called Charomia. Και πολλαχε δι εοικεν, το, τε των βαραθοων καλεμενων, και Καρωνιών ειναι γενος. Ant. Car. Hist. Mirab. cap. 135. It is somewhat remarkable, that, in the dialect of Macedon, Charon signified a lion. Καρων, ὁ λεων καλα Μακεδονας. Tzet. in Lycoph. ver. 455. This arose, I conjecture, from the circumstance of a lion being a symbol of the Sun.
- d I perfectly agree with Bp. Warburton, that the introduction of the dog Cerberus into the Mysteries is alluded to by Pletho, when he speaks of κυτωδη τιτα φασματα, certain canine phantoms, rising from the bowels of the earth, and exhibiting themselves to the initiated. These infernal dogs are declared, in the Chaldean oracles, to be not realities, but mere apparitions.

Ex δ' αρα κολπων γαιης θρωσκεσι κυνες χθοποι, Ουτ' αληθες σημα βροτω δεικνυττες. Orac. Chald. p. 90, Hence we fee, with how much propriety they are introduced by Apollonius into the noble description, which he gives, of the appearance of Brimo or Hecatè to Jason.

—— ή δ' αϊυσα

Κευθμων εξ ύπατων δεινη θεος αντεβολησεν

Ίεροις Αισονιδαο, ανερέξ δε μιν ες εφανωντο

Σμεςδαλεοι δευϊνοισι μετα πτορθοισι δρακοντες.

Στεαπτε δ' απειρεσιον δαϊδων σελας' αμφι δε τηνγε
Οξειη ύλακη χθονιοι κυνες εφθεγγοντο.

Πεισε

from his infernal den by Hercules, and whose tail was an immense snake, while his back was covered with the heads of serpents. Here we behold the principal solar emblem, united with the form of a dog, a compound by no means unusual. Thus the Egyptian Anubis who was the same as Cronus or Noah, was depicted with the head of a dog, and with the caduceus, round which two snakes were intwined, in his hand. In a similar manner, Diana or Hecate, the lunar Ark, is described by the author of the Orphic

Πεισεα δ΄ ετζεμε παντα κατα ς ιδον' αί δ' ολολυξαν Νυμφαι έλειονομοι ποταμηϊδες αί πεςι κεινην Φασιδος είαμενην Αμαραντιυ είλισσονται.
Αισονιδην δ' ητοι μεν έλεν δεος.——

Argon. lib. iii. ver. 1211.

It is a curious circumstance, that a dog was no less a tenant of the Gothic, than of the Grecian Hades. See Gray's Descent of Odin.

^c Δωδικατον αθλον επεταγη, Κερδερον εξ Αίδυ κομιζειν. Ειχε δε ώτος τρεις μεν κυνων κεφαλας, την δε κοαν δρακοντος, κατα δε τα νωτου παντοιων είχεν οφεων κεφαλας. Apollod. Bibl. lib. ii. cap. 5.

* f Enois δοχει Κρόνος ὁ Ανεβίς είναι διο σκαντα τίπτων εξ έαυτε, και κυων εν έαυτω, την τε κυνος επικλησιν εσχει. Plut. de Isid. p. 368.

If there is a print of this deity in Montfaucon's Antiquity explained, vol. ii. part ii. p. 197. in which he is represented with the head of a dog, and holding the caduceus, round which two snakes are twisted, in his hand. Beneath his seet is a crocodile, under his arm a globe, and by his side the head of an ox bearing the Egyptian modius.

Argo-

Argonautics, as having the heads of a dog, a horse, and a lion.

Τρισσοκεφαλος ιδειν, ολοον τερας, ετι δαητον Ταρτεροπαις Εκατη λαϊκ δ' αξ' επεσσυθεν ωμκ 'Ιππος χαιτήεις' κατα δεξια δ' ηεν αθρησαι Λ υσσωπις σκυλακη μεσση δ' ε ϕ υ αγριομορ ϕ ος h.

As for Cerberus, he is often represented upon medals at the feet of the Egyptian Serapis, who was esteemed the same as Osiris, Pluto, and the Sun. Hence, in allusion to the solar worship, that deity was depicted with a serpent twisted round his body, while, in reference to the arkite superstition, he was not unfrequently represented also with the head of a bull, and described as sailing

h Orph. Argon. ver. 973.

i Mont. Ant. vol. ii. part ii. p. 189.

k Ibid. p. 186.

¹ Plut. de Isid. p. 361, 362.

m Eidem Ægypto adjacens civitas, quæ conditorem Alexandrum Macedonem gloriatur, Sarapin atque Isin cultu pæne attonitæ venerationis observat: omnem tamen illam venerationem Soli se sub illius nomine testatur impendere, vel dum calathum capiti ejus infigunt, vel dum simulacro signum tricipitis animantis adjungunt; quod exprimit medio eodemque maximo capite leonis essigiem; dextera parte caput canis exoritur mansueta specie blandientis; pars vero læva cervicis rapacis lupi capite sinitur; easque sormas animalium draco connectit volumine suo capite redeunte ad dei dexteram, qua compescitur monstrum. Macrob. Saturn. lib. i. cap. 20.

ⁿ Mont. Ant. Supplem. p. 211.

Ægyptios certè Ofiridem seu Solem bovino capite. Kirch.
 China

in a boat, along with Ifis, and fome other goddess, who holds in her right hand a cornucopia, and in her left a rudder p. He was fometimes joined with Isis, Apollo, and Cerberus; and fometimes with Isis, and Minerva, while Cerberus reclines at his feet q. these, as I have repeatedly observed, are helioarkite deities: and even Cerberus himself is a mere hieroglyphic of the Sun, from which circumstance indeed his name Cerberus or Cer-Abor-As, the illustrious folar orb, is apparently derived. Nor let this interpretation be deemed fanciful: Porphyry, who was deeply versed in the mythology of the pagans, makes the very fame affertion. "Cerberus," fays he, " is described with three heads, in " reference to the rifing, the meridian alti-"tude, and the fetting of the Sun "."

China Illust. p. 143. Montfaucon has given us two very curious delineations of the union of the bull, the lion, and the serpent. The first, which I have already noticed as an hieroglyphic of the solar Noah, consists of a bull's head joined to the body of a serpent; the second, which has the same relation to the solar deity, consists of a lion's head surrounded with rays of glory, and connected, like the former, with the symbolical serpent. Mont. Ant. vol. ii. part ii. p. 204.

P Mont. Ant. Suppl. p. 215.

⁹ Ibid.

το δε Κερθερος τρικεφαλος, ότι τρεις αι αιω χωραι Ηλιυ, αιατολη, ρεσημόρια, δυσις. Porph. apud Euseb. Præp. Evan. lib. iii. p. 113. See also Macrob. Saturn. lib. i. cap. 20. It is remark-

As the office of Charon was to convey the fouls of the deceased over the Stygian pool, so that of Mercury was to conduct them from the supernal to the infernal world. This deity, like most of the principal gods of the heathens, is the solar Noah; whence he was intitled M'Erech-Ur, or the great burning divinity of the Ark. He was the same as Arcas, Boötes, Butes, Buddha, Budsdo, Fohi, Odin, Wudd, Hermes', and Taut; and we shall invariably find his history connected with some tradition of the deluge.

I have observed, that the sphere is replete with constellations allusive to this event, one

markable, that Cerberus was sometimes, like Pluto, denominated *Orcus*. Illatrat jejunis faucibus Orcus. Sil. Ital. lib. xiii. ver. 845.

"Hermes feems to be a corruption of Hermon, or Ar-Mon, the deity of the lunari-arkite mountain. From the same compound radical springs Armenia, the country where the Ark landed, which is called by Jeremiah Minni, and by the Chaldee Paraphrast Ar-Minni, (Jerem. li. 27.) Harmonia, the supposed wise of Cadmus, is another word of similar signification; and Cadmus himself is declared by Tzetzes to be no other than Hermes or Mercury. (Tzet. in Lycoph. ver. 219.) Cadmus was worshipped by the Phenicians sometimes under the title of Cadmon, the oriental Sun, and sometimes under that of Baal-Hermon, the lord of the lunari-arkite mountain. Hence the author of the Book of Judges mentions a hill sacred to Baal-Hermon, in the country of the Hivites or Ophites, near mount Lebanon, which in a similar manner derived its appellation from Lebanah (عداد المعادلة), the arkite crescent. Judg. iii. 3.

of

of the most remarkable of which is that of Arctos, or the great bear. Lycaon, whose wickedness was fabled to have hastened the destruction of the old world, was the father of Callisto. Her charms engaged the affections of Jupiter, and she became by him the mother of Arcas; but his jealous confort, having discovered the amour, changed her into a bear, in which shape she was placed by her immortal lover in the sphere. Juno however yet remained implacable, and prevailed upon her nurse Tethys, the wife of Oceanus, to withhold from the new catasterism the privilege of setting beneath the waters of the feat. Close to this constellation is that of Boötes or Arctophylax, who is described as the guardian of the bear u, and who was generally supposed to be Arcas, the fon of Callisto x.

Ικαριου δε γεροντα συνηλυδα γειτονι κυρη Εις πολου ας εροφοιτου αγων ουομηνε Βοωτην.

Dionys. lib. xlvii. p. 802.

and yet, in another paffage, he makes Arcas to be the constellation Bootes:

— Аркадічі водії Аркадос, от восте тилив R

Στηριξας

¹ Hyg. Fab. 176, 177.

u Hyg. Poet. Astron. lib. iii. cap. 2, 3.

Hyg. Poet. Aftron. lib. ii. cap. 1. Nonnus however afferts, that Boötes was Icarius:

This story is founded upon the same perversion of the word Arctos as the preceding sable of Polyphonte. Callisto, the Arcadian princess, is a personification of the Ark: hence she is called Cal-Esto, or the Ark of the solar Noah; and hence she is seigned to have been metamorphosed by the dove Juno into Arctos, which the Greeks rendered a hear. The circumstance of the Ark sloating upon the surface of the waters, and never sinking beneath them, is astronomically described under the allegory of Tethys resusing to suffer the bear to set in the Ocean; while her son Boötes, or Arcas, is the principal deity of the Ark symbolized by a bull.

Στηριξας εκαλεστε χαλαζηεντα Βοωτην.

Dionys. lib. xiii. p. 240.

This difference is more apparent than real, for, as Arcas is Arc-As, the folar god of the Ark, so Icarius is only a variation of Car, the Sun, from which radical it is formed in the same manner as Inachus is from Nach.

y Boötes is the same mythological character as Beotus, or Boiotus, who was supposed to have given his name to Beotia, and who is said by Hyginus to be the son of the diluvian Neptune. Hyg. Fab. 157, 186. The word Boötes, whether pronounced Beotus, Butes, Buddha, Budo, Buto, or Budsho, is compounded of Bu-Deo, or Bu-Deva, the god of the arkite beiser. From the same root Bu, Hercules was called Buzuges. Becomes, is Harring. Suid. He was likewise entitled Buphagus, and was reported to have been dismissed by the Argonauts from their crew on account of his voracity. Ban. Mythol. vol. iv. p. 120. Buzuges is Bu-Z'Og, the great arkite diluvian; and

Arcas then, being the grandson of the ante-diluvian Lycaon, and the son of Callisto or the Ark, must necessarily be the patriarch Noah, by whose instrumentality the ancients supposed the arts and sciences of the old world to have been introduced into the new. Hence Arcas is represented as having learned the art of weaving from Adrista, or Adar-Esta, the illustrious Vesta, and that of making bread from Triptolemus the savourite of Ceres, who is said by Apollodorus, in allusion to the worship of the Sun, to have rode in a chariot drawn by winged dragons.

The wife of Arcas was the Naiad Erato, by whom, like Noah, he had three children, Azan, Aphidas, and Elatus, among whom, at his death, he divided his dominions. The

Buphagus, upon which term the Greeks founded the preceding ridiculous story, is Bu-Ph'Ag, the arkite diluvian.

- ² Apollod. Bibl. lib. i. cap. 5,
- * Μετα δε Νυκτιμον αποθανοττα Αρκας εξεδεξατο ο Καλλισους την αρχην. Και τον τε ήμερον καρπον εσηγαγετο έτος παρα Τριπτολεμου, και την ποιησιν εδιδαξε τε αρτε, και εσθητα ύφαινεσθαι, και αλλά τα ες ταλασιαν, μαθων παρ' Αδρισα. Απο τυτε δε βασιλευσαντος Αρκαδια τε αντι Πελασγιας ή χωρα, και αντι Πελασγων Αρκαδες εκληθησαν οί ανθρωποι. Συνοικησαι δε ε θνητη γυναικι αυτον, αλλα ευμφη Δρυαδε ελεγον. Δρυαδα; γαρ δη και Επιμηλιαδας τας έαυτων εκαλει Ναϊδας —Την δε νυμφην ταυτην καλεσιν Ερατω, και εκ ταυτης φασιν Αρκαδι Αζανα και Αφειδαντα γενεσθαι και Ελατον Τοις δε παισιν ώς ηυξηθησαν διενείμεν Αρκας τριχη την χωραν. Paul. Arcad. p. 604.

names

names of these sons all relate to the solar worship: Azan is As-Ain, the fountain of sire; Aphidas is Aph-Ad-As, the one sire God^b; and Elatus is El-Ait, the burning deity. Arcas himself was reported to have been buried near the altar of Juno, the dove, at Mantinèa c.

Boötes, or Butes, feems to be the same as the Buddha of Hindostan. Buddha was the ninth incarnation of Vishnou, who had previously appeared in the form of a man, issuing from the mouth of a fish; and he is represented as a mild and beneficent prince, averse from bloodshed and violence. He is also said to have espoused Ila, whose father had been preserved in an ark from the waters of an universal deluge d. Ila is evidently the mythological daughter of Ilus, the name affigned by Sanchoniatho to Cronus. The Hindoo tradition indeed appears, at the first point of view, to make Buddha the fon of Noah, rather than Noah himfelf; but this I apprehend is not really the case. I have already observed, that most of the pagan goddesses are

per-

^b An inscription upon a gem of Serapis is mentioned by Montsaucon, (Ant. vol. ii. p. 188.) which nearly resembles this. Eis Zeus Σαραπις, One Jupiter Sarapis.

[•] Προς δε της Ήρας τω βωμω και Αςκαδος ταφος τυ Καλλιςυς ες.. Paul. Arcad. p. 616.

d Asiat. Research. vol. ii. p. 376.

personifications either of the Earth emerging from the waves of the slood, of the Ark, of the Dove, or of the divine preserving Wisdom. Agreeably to this notion, Ila was supposed to be the daughter of Cronus, because the Ark was built by Noah; and Buddha was the reputed husband of Ila, on account of his connection with the Ark.

The same deity was worshipped in Japan under the name of Budsdo, or, as the word was pronounced with some variation of the breathing, Fotokè. "I have strong reasons to believe," says Kæmpser, "both from the affinity of the name, and the very nature of this religion, that its author and sounder is the very same person, whom the Brachmins call Buddka, and believe to be an essential part of Wisthnou, or their deity, who made his ninth appearance in the world, under the name, and in the shape of this man s." Buddha is also the Fobi of the Chinese.

[•] The Ark, as I have stated in the preliminary observations, was indifferently reckoned the wife, the mother, or the daughter of the great patriarch.

f Kæmpfer's Japan, book iii. chap. vi. p. 241.

g Ibid.

[&]quot;The Buddba of the Hindus is unquestionably the Foe of China; but the great progenitor of the Chinese is also named by them Fo-bi, where the second monosyllable signifies, it feems, a victim." Sir Wm. Jones's Discourse on the Chinese;

This prince was their first emperor, and he is faid never to have had any father; but as his mother was walking on the bank of a lake, she was fuddenly encompassed by a rainbow, and having conceived in confequence of it, she brought forth Fohi 1. The Chinese moreover relate, that Fohi bred seven different kinds of animals for the purpose of sacrifice k; and that he was born in the province of Xensi, or Shensi, which, excepting Sisan, is the most westerly, and consequently the nearest to mount Ararat, of all the districts of China 1. In this fable, the mother of Fohi, furrounded as she was by the rainbow, is evidently an allegorical parent, and fignifies nothing more than the Ark; and the feven classes of pure animals forcibly remind us of the clean beafts and birds, which Noah was directed to take into the Ark along with him by fevens m.

nese; Asiat. Res. vol. ii. p. 375. Perhaps the epithet wickim, joined with the name Fo, may allude to the Noëtic sacrifice immediately after the deluge.

vol. 1. U p. 3.

¹ Mart. Hist. Sin. lib. i. p. 21.

k Le Compte's Mem. of China, p. 313.

¹ Mart. Hist. Sin. lib. i. p. 21.

m Couplet mentions, that Fohi had the body of a serpent, and his son Shin Nungh the head of an ox; on which account he esteems them sabulous personages, and omits them in his catalogue of the Chinese kings. Coup. Præf. ad Tab. Chron.

It is more than probable, that Odin or Woden, the great God of the northern nations, was another variation of Buddhaⁿ. The Goths certainly followed their predecessors the Celts from those parts of Asia, which border upon Persia and Hindostan o: hence Odin and his children are constantly styled Asa or Asiatics p. Our ancestors speak of a deluge in the days of the giant Ymer, who is described as a monster of wickedness q; and affirm, that in it all the samilies of the giants perished, one only excepted, who escaped in his bark. At this era was produced a vast cow, and from

- p. 3. The serpent however and the ox are merely the usual emblems of the solar and arkite worship; and, as Fohi is Noah, so I apprehend his imaginary son to be the very same patriarch, Shin Nungh being Sen-Nuh, Noah the Sun.
- " "The Scythian and Hyperborean doctrines and mythowing may also be traced in every part of these eastern resigns; nor can we doubt, that Wod or Odin, whose religion, as the northern historians admit, was introduced into "Scandinavia by a foreign race, was the same with Buddh, "whose rites were probably imported into India nearly at the same time, though received much later by the Chinese, who fosten his name into Fo." Sir Wm. Jones' third Anniv. Disc. Asiat. Res. vol. i. p. 425.
- O Herodotus mentions a Scythian tribe, who were called *Budini*, most probably from their worship of Buddha or Odin. Herod. lib. iv. cap. 108.
 - P Edda in Procem.
 - ¶ Edda, Fab. 2, 4.

her

her was born Bure, the father of Bore, who begot three fons, Odin, Vile, and Ve.

The cow of the Gothic mythology is plainly the facred heifer of Egypt, the constant emblem of the Ark; and the allegorical children assigned to her are Noah and his triple offspring. The scriptural history is indeed corrupted in this tradition, much in the same manner as it is in the sable of Saturn and his three sons; and Odin, like Pluto, is made the son of Noah, instead of being represented as the patriarch himself: but the cause, which has been already assigned for the one perversion, will equally serve to point out the origin of the other.

The wife of Odin is faid to have been Frea, or Venus. Frea is evidently the fame as the Rhea, or Cybelè, of Phrygia. She feems also to be the same as another Gothic goddess denominated Freya; who was described as the daughter of Niord, the ruler of the winds and waves, who dwelt in a place called Noatun. Freya married Oder, and by him became the mother of Nossa. Oder however left her, and travelled into remote countries; since which

time

r Vile, or Vilus, is probably a mere variation of Ilus; and both Bure and Bore seem to spring from the radical Bu, an ox.

Edda, Fab. 3.

t Vide supra p. 15.

time Freya has wandered over the whole world in quest of him. Hence she had a great variety of names, each people, among whom she came, giving her a different one ".

The whole of this fable appears to me precifely the same as that of Ceres and Iss. Freya, the daughter of the Gothic Neptune, is no other than the Ark; and, accordingly, she is said to have been born at Noatun, or the city of Noah. Her mythological husband Oder is the Egyptian Osir, or Osiris; and the wanderings of Freya, in quest of the sormer of these deities, are equivalent to those of Isis, in quest of the latter. Hence the many-named Freya is the Isis myrionymos, while her daughter Nossa seems to be the same as Nusa, or the Ark, the supposed nurse of Bacchus.

As the claffical Mercury was at once the reputed inventor of letters, and one of the Cabiric or infernal deities; so we find the discovery of the Runic characters ascribed to

Odin,

^u Edda, Fab. 12, 13, 18.

^{*} Tun is the old Saxon mode of writing Town; thus the modern name of Townley was anciently spelt Tunlay. Whitaker's Hift. of Whalley, p. 321.

y It is observable, that one of the names of Freya was Syra, the Syrian Goddess. Edda, Fab. 18. Lat. Vers. Snor. Sturl.

Odin 2, and his descent into hell celebrated with all the wild solemnity of the northern muse.

Uprose the king of men with speed,
And saddled straight his coal black steed;
Down the yawning steep he rode,
Which leads to Hela's drear abode.
Him the dog of darkness spied,
His shaggy throat he open'd wide,
While from his jaws, with carnage fill'd,
Foam and human gore distill'd a.

In allusion to the solar devotion, Odin is said to have been the sather of Balder, or Bal-Ader, the illustrious Baal, whose eyes were so piercing, that they seemed to dart forth rays of light b. He is also described as the sather of Thor, concerning whom a variety of wild sables are recited in the Edda, which render it extremely probable, that the ancient idolaters had preserved some remembrance of the sall of man, the garden of Eden, and the promise that the seed of the woman should bruise the head of the serpent. These circumstances however they seem almost invariably to have consounded with their tradi-

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tions

² Mallet's North. Ant. vol. i. p. 371.

^{*} Gray's Descent of Odin.

b Edda, Fab. 12.

tions of the deluge, and their fuperstitious veneration for the solar orb. Hence I conceive that Thor, perverted as his history may be, was originally no other than the Tauric Noah.

That Odin, and Buddha, were likewise the Mercury of the Greeks and Romans, appears from the circumstance of the very same day of the week being uniformly designated by their several names. Thus the Gothic Wednesday, or Wodin's day, was called by the Latins dies Mercurii, and by the Hindoos Bhood-Ward. Hence Tacitus, speaking of Odin the great god of the Goths, very justly styles him Mercury.

The genealogy of Mercury, like that of Minerva, is variously stated, which gave rise to the notion of there being sour different Mercuries, though they are all in reality one and the same person. Sometimes he was esteemed the son of Jupiter and Maia, and sometimes of Bacchus and Proserpine; while at other times he was supposed to be the

off-

^c Some of these traditions I have noticed in a former publication: see Horæ Mosaicæ, vol. i. p. 73. et infra.

d Maurice's Hist. of Hind. vol. ii. p. 481.

[•] Deorum maxime Mercurium colunt. Tac. de Mor. Germ. cap. 9.

offspring of Uranus and Hemera^f, of Cronus and Maia, of Jupiter and Cyllenè, or of Valens and Phoronis^g.

With regard to his history, he was, like Adonis, Bacchus, and Pluto, the lover of Proferpine. He was moreover the grandson of Atlas, the conductor of ghosts into the infernal regions, and the slayer of Argus ^g. This Argus was an ancient king of Arcadia, who was sabled to have had his body entirely covered with eyes ^h. He is said to have encountered a tremendous bull, and the serpent

U 4 Echid-

f Ang. the beaven and the day.

g Corvilius quatuor Mercurios esse scribit; unum Jovis et Maiæ filium; alterum cœli et diei; tertium Liberi et Proferpinæ; quartum Jovis et Cyllenes, a quo Argus occifus est. Quem ipsum ob hanc causam Græci profugum dicunt, Ægyptiis autem literas demonstrasse. Ergo Liberi et Proserpinæ si-Schol. in Stat. Theb. lib. iii. lium dicunt animas evocare. ver. 483. Alter Valentis et Phoronidis filius, is, qui sub terris habetur, idem Trophonius. Cic. de Nat. Deor. lib. iii. cap. 22. Nonnulli quatuor Mercurios tradunt, unum cœli et diei filium, amatorem Proserpinæ; alterum Liberi patris et Proserpinæ filium; tertium Jovis et Maiæ; quartum Cyllenii filium, cujus mater non proditura arcu clam occisa est. Serv. in Æn. lib. iv. ver. 577. These last words are corrupted, and should most probably be read, cujus mater non proditur; a quo Argus clam occifus est. Mercurii quatuor; primus cœli et diei filius; secundus Jovis et Croniæ filius, vel Proserpinæ; tertius Croni filius et Maiæ, qui est inventor Lyræ. Quartus Quilleni filius. Ampel. cap. 9.

h Eschylus makes him a gegenes. Prom. Vinct. ver. 678.

Echidna; and to have slain them both. He afterwards wore the hide of the bull as a trophy. He was likewise the guardian of Io or Isis, who, as we have seen, was the daughter of Inachus, though Hesiod and Acusilaus make Piren to be her father; and in that capacity he was killed by Mercury, who thence acquired the title of Argiphontes.

Mercury then, as we have just seen, was sometimes supposed to be the son of Bacchus and Proserpine. As such he had the office bestowed upon him of conducting the dead into Hades; or, in other words, of consigning his impious contemporaries to a watery grave. Accordingly, while Mnaseas afferts that the Cabiri were the infernal deities Pluto, Proserpine, and Ceres, he adds Mercury to them as a fourth, under the name of Casmilus k. In a similar manner Tzetzes mentions, that Cadmilus was the Beotic title of Mercury; and Macrobius informs us, that the Tuscans worshipped that deity under the cognate appellation of Camillus m. The same affertion is

i Apoll. Bibl. lib. ii. cap. 1.

k Schol. in Apoll. Argon. lib. i. ver. 917.

¹ Καδμιλος δ Έρμης Βοιωτικως. Schol. in Lycoph. ver. 162. This Cadmilus was the fame person as the Phenician Cadmus, Ibid. ver. 219.

m Statius Tullianus de vocabulis rerum libro primo ait, dixisse

made by Servius; and he further observes, that the priests and priestesses of the great gods were named from them Camilli and Camilla, as the priests of the Cabiri were themselves called Cabiri. Thus likewise Dionysius of Halicarnassus remarks, that, as, among the Tuscans and Pelasgi, those, who were initiated into the mysteries of the Curetes and Dii Magni, were styled Cadoli; so, among the Romans, they were denominated Camilli.

dixisse Callimachum Tuscos Camillum appellare Mercurium; quo vocabulo signisicant præministrum deorum; unde Virgilius ait, Metabum Camillam appellasse siliam, Dianæ scilicet præministram. Nam et Pacuvius, cum de Medea loqueretur; Cælitum Camilla exspectata adveni, salve bospita. Romani quoque pueros et puellas nobiles et investes Camillos et Camillas appellant. Macrob. Saturn. lib. iii. cap. 8.

n Unde et Camilla dicta est, licet supra et a matre dixerit esse nominatam. Sed illud poetice dictum est: nam Camilla quasi ministra dicta est: ministros enim et ministras impuberes Camillos et Camillas in sacris vocabant. Hinc et Camilla dicta. Unde et Mercurius Hetrusca lingua Camillus dicitur, quasi minister deorum. Serv. in Æneid. lib. xi. p. 650.

• Όσα δε ταρα Τυρόποις, και ετι προτεροι ταρα Πελασγοις ετελευ επι τε Κυρητών και Μεγαλών Θεών οργιασμοις οι καλυμένοι τιρος αυτών Καδώλοι, ταυτά κατά τον αυτόν τροποι υπηρέτυν τοις ιερευσιν οι λεγομένοι παρα Ρωμαίων Καμιλλοι. Dion. Halic. Ant. Rom. lib. ii. cap. 12.

Varro speaks, as follows, of the word Camillus: Dicitur in nuptiis Casmillus, qui Cummerum sert, in quo quid sit in ministerio plerique extrinsecus nectunt; hinc Casmillus nominatur

Mercury was fometimes also esteemed the son of Valens and Phoronis. This descent is virtually the same as the preceding one, for Valens, no less than Bacchus, is Bal-Ain, Baal the fountain of light P, while Phoronis is Ph'Aron, the Ark.

He was also supposed to be the offspring of Jupiter and Cyllene. Here likewise he, and his imaginary father, are equally the solar Noah; while Cyllene, like Phoronis, is Cula-Nah, the Noëtic Ark.

in Samothraces myfteriis Dius quidam administer Diis Magnis. Varro de Lin. Lat. lib. vi. p. 72. It is remarkable, that the priest or Mercury of the Irish great gods was called *Cadmaol* or *Casmaol*. See Vallancey's Vindication apud Collect. de Reb. Hib. vol. v. p. 494.

fhall

P It is almost superfluous to mention the convertibility of the two letters V and B.

I These seven daughters were the same as the seven Cabiræ or Titanides. Vide infra chap. vi.

¹ Μαια, σιατρος και μητρος μητηρ. Hefych.

shall learn, that the mother of Buddha, the Hindoo Mercury, was called Maha-Maya. She was feigned to be the wife of the rajah Sootah Dannah; but this rajah nevertheless was not the father of Buddha, who was efteemed on the contrary to be an incarnation of the god Vishnou's. Maha-Maya is literally the great mother; and she was no doubt the same mythological character as Cybelè, or the Ark, the magna mater of classical antiquity. Her husband Dannah I take to be the Grecian Danaus, or Da-Nau, and confequently, like Buddha, the great diluvian patriarch: for Noah, as I have already intimated, is indifferently described, as the father, the son, or the husband, of the vessel which he constructed; the father, as having built the Ark, the fon, as having iffued from it, and the husband, as being closely connected with it. As the allegorical parent of Mercury was denominated Maia, and that of Buddha Maha-Maya, fo the mother of the Chinese Fohi was called Moye, or Maia t; a circumstance, which completely establishes the identity of these different deities. Ratramnus mentions, that the Brahmins believed Buddha to have been born

of

[•] Maurice's Hist. of Hind. vol. ii, p. 485.

t Asiat. Res. vol. ii. p. 125.

of a virgin^u. This is merely the counterpart of the Chinese tradition, that Fohi was born without a father, and of the Greek legend, that a virgin was the mother of Perseus^x. Perseus, like Buddha and Fohi, was the patriarch Noah; and the virgin, in all these several cases, was simply the Ark. Hence Buddha was supposed to have remained in his mother's womb ten months and ten days y, which was the precise duration of Noah's confinement in the Ark, provided we calculate by the ancient year of ten months, instead of the more modern one of twelve^z. This Hin-

An certe Bragmanorum sequemur opinionem, ut, quemadmodum illi sectæ suæ auctorem Bubdam per virginis latus narrant exortum, ita nos Christum suisse prædicemus? Ratramn. de Nat. Christi, cap. 3. For Bubdam, we ought undoubtedly to read Buddam.

Just. Mart. Dial. cum Tryph. p. 297.

y Maur. Hift. of Hind. vol. ii. p. 485, 486.

[&]quot; In the fix hundredth year of Noah's life, in the fecond "month, on the feventeenth day of the month,—in the felf-same "day entered Noah—into the Ark." Gen. vii. 11, 13. "In "the fecond month, on the feven and twentieth day of the month—"Noah went forth with his sons." Gen. viii. 14, 18. I must not however suffer myself to be so far led away by the love of hypothesis, as to dissemble the affertion of Calmet, that the Jewish year always consisted of twelve months. Whether the Hindoo year was ever consisted to ten, I am not sufficiently master of Sanscrit literature to be able to determine; if it were, it is evident that the preceding supposition will hold equally good, whatever number of months the Jewish year might contain.

doo deity is further said to have been attacked by the Assoors, the Titans of the Brahminical theology, and in his distress to have invoked the assistance of the earth. She immediately attended to his summons, and poured forth such an inundation, as compelled the Assoors to make a precipitate retreat. It is observable, that, in the third Avatar, which is generally thought to relate to the deluge, these Assoors, whom I conjecture to be, like the Titans, the impious antediluvians, are introduced churning the waters of the troubled sea with a huge mountain.

From the genealogy of Mercury, as connected with that of Buddha and Fohi, I shall proceed to consider some particulars of his fabulous history. Whether the heiser Io, of whom Argus was supposed to be the guardian,

tain. The ancient Roman year certainly confifted of only ten months:

Tempora digereret cum conditor urbis, in anno Constituit menses quinque bis esse suo.

Ovid. Fast. lib. i. ver. 27.

and from the very great apparent refemblance between the mythologies of Greece, Italy, and Hindostan, it is possible, that such also might be the division of the Hindoo year. See Sir Wm. Jones' Differt. on the Gods of Greece, Italy, and Hindostan; Asiat. Ref. vol. i.

- * Maur. Hift. of Hind. vol. ii. p. 488.
- b Ibid. vol. i. p. 581.

be

be esteemed the daughter of Inachus, or of Piren, she will still be equally a personification of the Ark; for Inachus is Noah, and Piren or Pirenus is P'Aron-Nus, the arkite Noah. In a fimilar manner her keeper Argus alfo, who was feigned to be a king of Arcadia, is the god of the Ark; and his combat with the bull and the ferpent relates only to the violent union of the two religions, of which those animals were the constant symbols: but it does not appear, at the first glimpse, quite so evident, why he should be fabled to have been killed by Mercury; especially since Argus, Arcas, Mercury, and Boötes, were all one and the same mythological character. The whole of this tradition however is a mere perversion of a facred title of the arkite deity. He was called Arga-Phont, the priest of the Ark, which the Greeks changed into Argiphontes, the flayer of Argus, and thence concluded, that Mercury had killed some prince of the name of Argus.

There is a story related by Antoninus Liberalis concerning a person denominated Battus, which induces me to think, that he exhibits to us another variation of the term Boötes, Buto, or Buddha. Argus, the son of Phrixus by Perimela daughter of Admetus, begot Magnes, who was the father of Hymenèus. Apollo

Apollo was greatly attached to this youth; infomuch that he left the oxen, which he was feeding, in his pastoral capacity, that he might enjoy the pleasure of his society. Mercury thereupon, watching his opportunity, stole the cattle, and drove them away. In the course of his journey he met with Battus, and bribed him to secrecy. Wishing however to prove his fidelity, he returned in disguise; and offered him a reward, provided he would discover the thief, and point out the course which he had taken. Battus immediately assented; and Mercury, to punish his treachery, changed him into a stone.

This fable has originated partly from a perversion of the history of the two superstitions, and partly from a misconception of a well-known symbol of Mercury. Argus is the god of the Ark: and he is the same person as his supposed father Phrixus, or Ph'Erech-Zeus, the arkite fupiter; his grandfather Admetus, or Ad-Am-Ait, the solar deity; his son Magnes, Manes, or Menes, the great Noah; and his grandson Hymenèus or Ham-On-Nus, the burning Noëtic Sun. Phrixus is said to have crossed the Hellespont upon a ram d,

which

c Anton. Liber, Metam. cap. 22.

d Hyg. Fab. 3.

which was one of the fymbols of the Ark: accordingly the scholiast upon Apollonius informs us, that this ram was merely a ship. Its golden sleece afterwards occasioned the Argonautic expedition, which has been most ably shewn by Mr. Bryant to relate to the Ark and the deluge, and which, in its proper place, I shall attempt to prove to be no less connected with the worship of the Sun. The mother of Phrixus, like the mother of the fabulous Centaur, was supposed, in allusion to the allegorical birth of Noah amidst rain and fogs, to be Nephelè or Nebula, a cloud, his sather was Athamas; and his brother was

E Evice de Pasir autor em neiompueu snapue maeusai. Schol. in Argon. lib. i. ver. 256. It is not impossible, that the introduction of this particular fymbol into the mythology of the Greeks might have been occasioned by the following coincidence. They had heard of the principal arkite deity being faved in an Aran, or ark; and hence they feigned, that Phrixus escaped on the back of a lamb, in the Greek Arnos. It is almost superfluous to observe, that from the Greek Aps, a lamb, the Latin Aries, a ram, is evidently derived. The Arcadian tradition respecting the fountain of Arnè may be accounted for in a fimilar manner. When Rhea, the great arkite mother of the gods, had brought forth Neptune, she is said to have placed him in the midst of a flock of lambs, which were feeding near a fountain; and from that circumstance the fountain acquired the name of Arne. Paul. Arcad. p. 613. This fable, like most of the other sables of Arcadia, arose merely from the connection of Rhea and Neptune with Aran, the Ark.

Orcho-

Hyg. Fab. 3.

Orchomenus or Orca-Menu, the arkite Noah 8. This Phrixus was commissioned by Athamus to put to death Ino, and her fon Melicerta or Hercules, whose history has been noticed above; but Bacchus furrounded him with a thick mist, and delivered his nurse Ino from the danger h. The four fons of Phrixus were Argus, Phrontis, Melas, and Cylindrus or Cutorus; the whole however of his genealogy, as the reader will have already perceived, is a mere series of repetitions i. Phrontis is Ph' Aron-Dus, the god of the Ark; Melas is M' El-As, the great god of fire; Cylindrus is Cula-Nah-Ador, the illustrious arkite Noah; and Cutorus is compounded of the name of the patriarch Cush or Cuth, and Or, light: while Apollo, or the Sun, who is introduced into the preceding fable as tending the oxen of Admetus, is the folar Noah united with the fymbolical arkite heifer.

The only part of the legendary history of Battus, which now remains to be accounted for, is that which represents him to have been

g Hyg. Fab. 1.

h Ibid. Fab. 2.

i Filii ejus (Phrixi) Argus, Phrontis, Melas, Cylindrus. Hyg. Fab. 3. Εγενοντο δι εκ Χαλκιοπης της Αιητε τεσσαεις Φριξώ απαιδες, Αεγος, Μελας, Φροντις, Κυτωρος. Apollod. Bibl. lib. icap. 9.

metamorphosed into a stone; a tradition. which feems to have originated from the circumstance of the god Mercury being usually worshipped under that form. Pausanias notices feveral different instances of this peculiar fuperstition. On the gateway of Ithomè, which led to Arcadia, was fixed a fquare stone statue of Mercury, of Attic workmanship k; and in the gymnasium of Ptolemy at Athens were placed a number of fimilar stones. The Athenians called them Herma, and pretended to have been the first inventors of this mode of imagery 1. The Hermæ were used as landmarks, and accordingly we find them erected at the territorial boundaries of the Lacedemonians, the Argives, and the Tegeatæ m. Mercury however was not the only deity repre-

sented

κ Εοντι δε απ' Αρκαδιας ες Μεγαλην πολιν, ετιν εν ταις πυλαις Έςμης, τεχνη της Αττικης. Αθηναίων γαρ το σχημα το τετραγωνον ετιν επι ταις Έςμαις, και παςα τυτων μεμαθηκασιν οι αλλοι. Pauf. Messen. p. 361.

¹ Ει δι τω γυμιασιώ της αγοςας απεχοιτί ε σολυ, Πτολιμαιοι δι απο τε κατισκιυασμινε καλεμινώ, λιθοι τι εισιι Έρμαι, θιας αξιοι. Pauf. Att. p. 39. Πεωτοι μιι γας Αθηναι ιπωνομασαι Εργανη, σρωτοι δ' ακωλες Έςμας. Ibid. p. 56.

ΤΑ Λεατειει δε ύπες τας κωμας ορος, παρ' ο και Λακιδαιμοπων επ' αυτω προς Αργοιως όροι, και Τεγεατας εισιν' ές ηκασι δε επι τοις όροις 'Ερμαι λιθω, και τω χωριω το ονομα' εςι δι απ' αυτων ποταμος καλωμινος Τανος' είς γαρ δη ώτος εκ τω Παρνωνος κατιισι ξεων δια της Αργοιιας. 'Pauf. Corin. p. 202. The Parnon here mentioned was fo called from P'Arn-On, the folar god of the Ark.

fented in this manner; Apollo, being in fact the same mythological character, was sometimes also worshipped under the same symbol of a square stone, as were likewise Minerva, Neptune, and Hercules; a remarkable instance of which occurs in the temple of the great goddesses, or Cabiræ, at Megalopolis in Arcadia. A large black stone was also the emblem of the Hindoo Buddha, and a square stone of the Arabian Manah, or Venus, for, considered as the Ark, Venus was of course connected with Buddha or Noah, whose rites were not unknown to the Arabs, and who by them was denominated

Wudd

n Ετι δε εντος τη σεριβολή των μεγαλών θεων και Αφροδιτής ίερον. σεο μεν δη της εξοδε, ξοανα εςιν αρχαια, Ήρα και Απολλων τε και Μυσαγ-την δε επικλησιν τη θεω (scil. Αφροδιτη) Μηχανιτιν εθεντο-Ές ηκασι δε και ανδριαντές εν οικηματί, Καλλιγνώτε τε και Μέντα, και Σωσιγειυς τε και Πωλυ. Καταςησαθαι δε ύτοι Μεγαλοπολιταις λεусьтаг притог тиг цеуадиг Эгих ты тедетых, каг та брицега тыг ег Ελευσινι ες ι μιμημαία. Κείλαι δε εντος τυ σεριβολυ θεων τοσαδε αγαλματα αλλων, το τετραγωνον σταρεχομενα σχημα, Ερμης τε επικλησιν Αγητως, και Απολλων, και Αθηνα τε και Ποσειδων' ετι δε Ήλιος επωνυμιαν εχων σωτηρ δε ειναι, και Ήρακλης. Ωκοδομηται δε και σφισιν ίερον μεγεθει μεγα, και αγυσιν ενταυθα την τελετην ταις θεαις. Paul. Arcad. p. 665. In this striking assemblage of Cabiri or arkite Gods, we have Venus the Mechanic, in allusion to the building of the Ark; Juno, the dove; Mercury, furnamed Agetor, or Ag-Ait-Or, the fiery god of the ocean; Apollo, Minerva, Neptune, the Sun, Hercules, Ceres, and Proferpine.

o Maur. Hist. of Hind. vol. ii. p. 481.

P Seld. de Dis Syr. Proleg. cap. iii. p. 52.—Sale's Prelim. Disc. to Koran, sect. i. p. 17.

Wudd or Wodin^q. Manah is Menah, the Noëtic Ark^r; and the stone, by which she was symbolized, was at length demolished by Saad in the eighth year of the Hejira. In a similar manner Theus-Ares, or Dus-Ares, the Arabic Bacchus, was worshipped under the same form of a square stone; and, if we direct our attention to the North, we shall find, that a cube was no less the emblem of the Gothic Odin. The whole of this peculiar symbolical adoration most probably took its rise from the Betulia, or stone pillars, mentioned by Sanchoniatho, the first of which, after the deluge, was the altar erected by Noah; and I am much inclined to suspect, that the tra-

dition

q "The adoration of stones, and the name of the idol Wudd, "may lead us indeed to suspect, that some of the Hindoo suspectitions had sound their way into Arabia." Sir W. Jones on the Arabs; Asiat. Res. vol. ii. p. 8.

r Hence the Arabs, before the time of Mahomet, very naturally invoked the arkite Monah, when they wished to procure rain. Monah idolum venerabantur Arabes eo consilio, ut pluvias opportunas impetrarent. Pocock. Specim. Hist. Arab. p. 92.

Sale's Prelim. Disc. to Koran, p. 18.

t Suid. Lex. vox Osus-Apris.

[&]quot; "A cube was the fymbol of Mercury." Borlafe's Cornwall, p. 108. "Thorstein upon his arrival entered into the temple. In it was a stone, which he had been accustomed to "worship; he prostrated himself before it, and prayed to it." Bartholin. lib. iii. cap. 11. apud Mallet.

dition of Deucalion and Pyrrha throwing stones behind them, after their escape from the perils of the deluge, originated from the same source *.

The last particular, which I shall mention respecting the classical Mercury, is one which completely proves his identity with Cronus, Sydyk, and Noah. He is celebrated by Nonnus, as the father of the seven Corybantes, or Cabiri, by the nymph Combè^y.

With regard to Taut, or Taautus, the Egyptian Mercury, he is usually described, like his classical counterpart, as the inventor of letters; and, in allusion perhaps to the triple offspring of Noah, he was adored under the title of Trismegistus. Sanchoniatho, as I have already observed, erroneously represents him as the son of Misor or Mizraim; but he is nevertheless said by that author to have exercised a sort of authority over the Cabiri, commanding them to write those memoirs, from which the Phenician mythologist professes to have copied his narrative.

^{*} It is possible however that this fable may have arisen from another cause. The legend of the conversion of the stones into men and women may have been founded upon a mistake of the word Abenim, fones, for Benim, children.

y Nonni Dionys. lib. xiii. p. 233.

^z This Taautus or Thoth was worshipped by the Irish under x 3 the

At the entrance into Hades, Virgil places the centaurs, the gorgons, and the harpies;

the name of Tat or Tatb. Hence, as the first month of the Egyptians, which commenced on the calends of August, was called Thoth in honour of Taautus, so the first day of August was called by the Irish la Tat. (Vallancey apud Collect. de Reb. Hib. vol. iv. p. 469.) This Tat, Toth, or Tot, feems to be the same as Tit, or Titan, the diluvian; a name, by which the Sun was fometimes called, in confequence of his being worshipped along with the great diluvian Noah. Accordingly in the Irish, Tath is a lion, because a lion was symbolical of the Sun; Teith, beat; Tethin, the Sun; Taithneadh, to thaw, or melt; and Taith, the course of the Sun. Vallan. Ibid. p. 471. The Irish sometimes styled their god Tath, Coll; (Vallancey's Vindication apud Collect. de Reb. Hib. vol. v. p. 82.) by which they meant nothing more, than that he was a diluvian. (Vide infra chap. vii.) For the same reason Mercury was denominated by the Chaldeans Culis; (Plantavit. Heb. Lex. apud Vallancey ut supra;) and Hercules, by the old Spaniards, Goles. (De Lastonosa ibid. p. 291.)

It is almost superfluous to observe at the close of this lengthened analysis of the history of Mercury, that I can in no wise
adopt the opinion of the very learned Huetius, that this deity
was Moses, that the Mysteries of Samothrace were a corrupted
transcript of the Levitical law, and that the Cabiric island Imbrus derived its name from Amram. That great man clearly
saw the undoubted truth, that Mercury, Adonis, Thammuz,
Osiris, Bacchus, Apis, Serapis, Horus, Anubis, Vulcan, Zoroaster, Pan, Esculapius, Prometheus, Minos, Proteus, Perseus,
Aristèus, Musèus, Orpheus, Linus, Amphion, Eumolpus, Janus, and the principal god of the Penates and Lares, were all
one and the same person: but he unfortunately supposed that
person to be the Jewish lawgiver, instead of Neah; while, in
direct opposition to the unanimous voice of antiquity, he separated Hercules from the preceding deities, and conjectured that

and joins them with Scylla, Briareus, Geryon, the Chimera, and the Hydra of Lerna. Some of these fabulous monsters, such as Medusa, Scylla, the Chimera, and the Hydra, have already been considered as only various modifications of the solar and arkite emblems: the hundred-armed giant Briareus seems to be a personification of all the impious antediluvians, whose history is more particularly detailed in the legend of the Titans waging war against Jupiter: and Chiron, who was

he was Joshua. This mode of interpretation, which has been adopted by other writers as well as Huetius, seems principally to have arisen from the circumstance of both Noah and Moses having been inclosed within an ark; there appear to me however to be insuperable objections to it. I can neither believe, that the lawgiver of a despised and detested nation should have been erected into the great god of Egypt; nor can I comprehend how it is probable, not to say possible, that Moses, or Mercury according to Huetius, should have been venerated from China and Hindostan to Britain and Gaul, from Egypt and Phenicia to Greece, Germany, and Scandinavia. See Huet. Demon. Evan.

For fomewhat similar reasons I can as little adopt the opinion of Bochart, that Mercury was Canaan. (Boch. Phal. lib. i. cap. 2.) If such be the case, Canaan will likewise be the same as Bacchus, Osiris, and all the above-mentioned deities, for each of them is severally the same as Mercury: in other words, Canaan will be the great god of the whole world from north to south, and from east to west; of that god, who is usually described as having been inclosed within an ark. The whole of this appears to me utterly incredible.

X 4

feigned

feigned to have constructed a sphere for the Argonauts, and to have been the offspring of a cloud, is one of the many gentile deities, under whose names the patriarch Noah was worshipped; hence his title centaur is compounded of Chen-Tor, the priest of the arkite ox a. As for the three-headed Geryon, he appears, as far as concerns his figure, to be an oriental representation of the principal arkite god united with his three sons.

Qualis Atlantiaco memoratur littore quondam Monstrum Geryones immane tricorporis iræ, Cui tres in pugna dextræ varia arma gerebant Una ignes sævos, ast altera pone sagittas Fundebat, validam torquebat tertia cornum Atque uno diversa dabat tria vulnera nisub.

Thus on the coast, from hoary Atlas nam'd, Stood triple Geryon: in his three right hands Three weapons sierce he brandish'd, vengeful sire,

Unerring arrows, and a ponderous lance.

Nearly such is the form of the great triple deity of the Hindoos, the vast bust of Brahma, Vishnou, and Seeva; a triad, which is

faid

² The history of Chiron shall be resumed hereafter. Vide infra chap. viii.

b Sil. Ital. Bell. Pun. lib. xiii. ver. 200.

faid to have been produced from a fourth yet superior god, named Brahmè c. Brahmè may possibly be Bu-Rama, the lofty divinity of the arkite beifer; his fon Brahma (whose name nearly resembles that of his father, much inthe fame manner as the fon of the Phenician Cronus was also denominated Cronus,) is styled Narayen, or he that moves on the surface of the water d; Vishnou is immediately connected with the deluge, and is the same as the Dagon of Palestine; while the peculiar emblems of Seeva, like those of the Egyptian Osiris, are a serpent and a bull e. This triad in short is composed of Shem, Ham, and Japhet, the three great gods, whose history is more or less preserved in the annals of every nation; and yet, like the Jupiter, Neptune, and Pluto of the western world, Brahma, Vishnou, and Seeva, when taken separately, are each the patriarch Noah worshipped in conjunction with the Sun f. Accordingly, while the tri-

c Instit. of Menu, cap. 1.—Asiat. Res. vol. i. p. 242.

d Instit. of Menu, cap. 1.

e See Sir Wm. Jones on the gods of Greece, &c. Asiat. Res. vol. i. p. 250. and the Print prefixed to Maurice's Indian Antiquities, vol. i. in which Seeva is depicted holding a serpent in his hand.

f The lotus, from its well-known quality of always floating above the furface of the water, feems to have been adopted very generally as a fymbol of the Ark. Hence we find, that

ple bust of the Hindoo deity exhibits to us,

the diluvian god Brahma was represented sitting upon one of these plants; and hence we may observe, that in the third Indian Avatar a small figure is introduced in precisely the same attitude, and described as looking towards a rainbow. (See the Prints of the first and third Avatar in Maur. Hist. of Hind. vol. i.) If from Hindostan we pass to Egypt, we shall learn from Jamblichus, that a man sitting upon the lotus, surrounded with mud, was an emblem of the Sun; (Jamb. de Myst. fect. vii.) and from Plutarch, that the Sun was represented under the symbol of an infant sitting upon this same plant. (Plut. de Isid. p. 355.) It is manifest, notwithstanding the physical refinements of Jamblichus and Plutarch upon these hieroglyphics, that fomething more must be meant by them than merely the natural Sun; and I apprehend, that, in both cases, the person, who sits upon the lotus, is the great solar patriarch, and that, in the latter, he was represented as a child, in allusion to his mystical second birth. The same symbol of the lotus occurs also in the mythology of Japan. Kæmpfer has given us a curious representation of the goddess Quanwon fitting upon this aquatic plant. In one part of his work he describes her, as having eight little children placed round her head, fix of whom formed a fort of crown, while the two others were larger than the rest; (Kæmpser's Japan, p. 505.) and in another part of the same work, speaking of a different statue of the fame goddess, he observes, that " feven smaller idols " adorned her head, like a crown or garland, whereby is de-"noted, that she was the bappy mother of many a deified bero: " nay, the Japanese look upon this idol, as an emblematical repre-" fentation of the birth of the gods in general." (Kæmpfer's Japan. p. 542.) From these remarks of Kæmpser it is sufficiently evident, that the goddess Quanwon is the Magna Mater of the western world, and the very same person as Isis or Atargatis, whom Simplicius describes as the receptacle of the gods. (Vide supra p. 141.) The eight children, two of whom

in one compound figure, Noah and his off-

are delineated larger than the rest, are the Noëtic samily; and the seven, which are annexed to the other statue of the goddess, are the seven Cabiri. The reader will hereaster sind, (Vide infra chap. viii.) that Quanwon is also the same as the Hindoo Sita; and that the circumstance of her being an emblematical representation of the birth of the gods is precisely equivalent to the bursting as under of Sita, and to the egress of the hero-gods from her womb.

These remarks will prepare us for what I conceive to be the proper explanation of the famous Siberian medal, now depofited in the imperial cabinet at Petersburg. On one fide of this medal is represented a deity with three heads, and fix arms. He fits cross-legged, not furely upon what Dr. Parsons calls a low fopba, but, as will evidently appear to any person who examines the fac-simile, upon the symbolical lotus. the reverse of the medal is an inscription, which Col. Grant, with what justice I will not pretend to fay, afferts to be ancient Irish or Celtic, and of which he gives the following transla-"The facred image of God in three images: by these " collect the holy will of God from them: love him." The medal itself was in all probability brought either from the empire of the Dalai-Lama, or from Hindostan, in both which countries a notion of three gods closely connected together has immemorially prevailed. Hence I think we may reasonably conclude, that the deity represented upon it is the same as that revered throughout the Lama dominions, as the triple god of Japan described by Kircher, (see his China) and as the Brabma-Visbnou-Seeva of Hindostan. Col. Grant and Dr. Parsons both conceive, that the deity in question is descriptive of the Trinity; (See Parsons' Remains of Japhet, chap. 7.) and the very ingenious Mr. Maurice embraces their supposition, conjecturing at the same time, that not only this triad, but that the triad of Brahma, Vishnou, and Seeva, and in short all the other triads of the Gentile world, are corruptions of the cathofpring, it is at the same time, like Cerberus,

lic doctrine of the Christian church. I had once adopted the same opinion, (see Horæ Mosaicæ, vol. i. p. 44, 48, 57, 60.) but a more attentive furvey of Pagan mythology has obliged me, however unwillingly, to relinquish it; and I cannot help suspecting, that the various triads of the Gentiles, discussed at large by Dr. Cudworth and Mr. Maurice, may be ultimately traced to the triple offspring of the great patriarch. The same remark will of course apply to the elaborate, and ingenious, though fanciful Treatise of Mr. Hutchinson on the Names and Attributes of the Trinity of the Gentiles; and to the fifth Section . of Von Strahlenberg's Introduction to bis Description of Siberia. If Brahma, Vishnou, and Seeva relate to the Trinity, it will not be easy to assign a reason, why they should be represented as springing from a fourth yet superior god; and if Vishnou be the Dagon of Palestine, he certainly cannot, as such, have any connection with God the Son. Mr. Maurice presents his readers with three very curious representations of Vishnou encompassed with the volumes of a serpent, the head of which is placed beneath the heel of the deity. Agreeably to the fystem, which he has adopted, he conjectures, that this mode of describing Vishnou originated from the first-recorded prophecy, that the feed of the woman should bruise the head of the serpent, but that it should bruise his heel. I much doubt however, whether the framers of this celebrated hieroglyphic had even the most remote idea of our blessed Saviour impressed upon their minds, at the time that they constructed it. Vishnou, in his human capacity, is the great fish-god of ancient mythology, or in other words the patriarch Noah; while, in his divine character, he is the Sun. Hence we may naturally expect to find him connected with the symbolical serpent; and hence, for precisely the same reason, the helio-Noëtic Osiris was represented precisely in the same manner. Plate in Montfaucon's Supplem. to Antiq. p. 211.) was the mode of designating the Persian Mithras; (Ban. Mythol.

an hieroglyphic, of the folar god. " At night,

thol. vol. ii. p. 104.) and, as the head of the ferpent is placed under the heel of Vishnou, so Macrobius, having first informed us, that a dragon was emblematical of the Sun, adds, that upon this account it was placed at the feet of Esculapius. (Macrob. Saturn. lib. i. cap. 20.) With regard to the belief of the Hindoos, that Vishnou was saved amidst a promiscuous slaughter of infants, that certainly cannot have originated from patriarchal tradition, but is evidently built upon the history of Herod's barbarity, which was most probably brought into the East by the Christians of St. Thomas.

Before I entirely dismiss this subject, I shall notice a single. legend, which Mr. Maurice adduces in support of his system. It relates to a triple god-compounded of Sree Mun Narrin, 2 beautiful woman named Maba Letchimy, and a ferpent. "These "persons are by the Hindoos supposed to be wholly indivisible; "the one is three, and the three are one." (Ind. Ant. vol. iv. p. 750.) Sree appears, like Surya, to be the usual solar title Sur; Mun is the abbreviated form of Munab or Menu; and Narrin or Narayen, a title of Brahma, fignifies moving on the waters: confequently Sree Mun-Narrin is equivalent to the folar Noah moving on the waters. In a former work, Horæ Mofaicæ, I supposed the epithet Narayen to relate to the incubation of the Spirit during the process of reducing the primeval chaos to form and order; and I still think, that there is some allusion to the creation in the beginning of the Institutes of Menu: but I am now persuaded, that most of the ancient cosmogonies are confounded, in a greater or less degree, with traditions of the deluge. Maba Letchimy, the beautiful woman, is merely the Venus, Isis, Cybele, Derceto, or Latona, of the western nations, in other words, the Ark; and the serpent is the usual solar emblem. As for the indivisibility and unity of these deities, it relates, as in the case of the immense bust of Brahma, Vishnou, and Seeva to the mode of representing the idol, not to his nature. It may be proper to observe, that

" and in the west, the Sun is Vishnou; he is "Brahma in the east, and in the morning; " from noon to evening he is Seevag." Hence, in allusion to the solar worship, Brahma is said to be armed with fiery shafts h; while, in reference to the arkite superstition, Vishnou, in the form of a fish, guards the ark of Menu !, and descends, like Bacchus, Osiris, Adonis, and Hercules, into the infernal regions of Sheshanaga, king of serpents k. The genealogy of Geryon connects him with both the ancient fuperstitions. From Neptune, and Medusa, sprung Chrysaor, and the horse Pegasus; and from Chrysaor, and Callirhoè daughter of Oceanus, was born the monster Geryon 1. Chrysaor is a title of the Sun, compounded of Chrysos, gold, and Or, light, whence it is con-

Brahma is sometimes described as the god of creation, but that I apprehend is merely in the same manner as what the classical Jupiter is.

tinually

[&]quot;Afiat. Ref. vol. v. p. 254. "They confess unanimously, "that the Sun is an emblem or image of their three great dei"ties, jointly and individually, that is of Brahm, or the su"preme one, who alone exists really and absolutely, the three "male divinities themselves being only Maya, or illusion." Asiat. Ref. vol. iii. p. 144.

h Ibid. vol. i. p. 248.

i Ibid. p. 233.

k Ibid. p. 249.

Apoll. Bibl. lib. ii. cap. 4.

tinually bestowed by Homer upon Apollo; the horse Pegasus is the Hippa-P'Aga, or diluvian Ark; and, in allusion to the symbolical heifer, Geryon is faid to have been famed for his breed of oxen, which Hercules at length drove away from him, notwithstanding they were guarded both by the giant himfelf, and his two-headed dog. The name of this animal, according to Apollodorus, was Orthrus; and he was born of the diluvian Typhon, and the ferpent Echidna m, who were likewise the parents of the dragon of the Hesperides n: but Julius Pollux calls him Gargittius, and fays, that he was the brother of Cerberus. Orthrus is Or-Athr, the illustrious Sun; and Gargittius is G'Arg-Ait, the great burning god of the Ark: Hercules is said by Conon to have carried off the oxen into Italy p, or Ait-Al-Aia, the land of the blazing Sun q; and Ptolemy Hephestion introduces Juno, the dove.

affift-

m Apoll. Bibl. lib. ii. cap. 5.

Ibid.

ο Ο δε Γηρυονα κυων, ο τας βας φυλαττων, αδελφος ην τα Κερδερου, απηρεθη δε υφ' Ηρακλευς. Το δε ονομα αυτα Γαργιττιος. Onomast. lib. v. cap. 5.

P Conon. Narrat. cap. 3.

^q The history of Italy, as connected with Minos and the worship of the solar orb, will be resumed hereafter.

affishing Geryon in his combat with that hero's. As for the name of Geryon, it is variously written Geryon, Geryones, and Geryoneus's; and it seems to be a compound of G'Aron-Nus, the illustrious arkite Noah.

If we next turn our attention to the fabulous fates and furies, we shall find, that they also, being introduced into the infernal regions, are connected with the Mysteries of the Ark. The furies were by the Greeks called Erinnues, a word derived from Aron-Nus, the Ark of Neah; whence the Cabiric Ceres, or the Ark, is said to have changed herself into an Erinnus, in the neighbourhood of Styx or the deluge, and in that form to have received the embraces of the Hippian Neptune. The sates were denominated Parcæ, a title similarly derived from P'Arca,

the

I Juno is perpetually introduced into the history of Hercules, though she is generally represented as hostile to him; but Ptolemy Hephestion has preserved a curious tradition, in which Hercules Nilus is said to have delivered her from the attack of two giants. Νειλος δ Ηρακλης απο γενεσεως Φασιν εκαλειτο επεκ δ' Ήραν εσωσεν, επειχομενον αυτη ανελων τον Ανωνυμον και Πυςιπνουν γιγαντα, εκειθεν δια το απαλαλκειν της Ήρας τον πολεμον, μετεθαλε την κλησιν. Ptol. Heph. lib. ii.

Asystas de xas Inquar, xas Inquoms, xay Inquorsus. Eustath. in Dionys. Perieg. ver. 561.

t Apoll. Bibl. lib. iii. cap. б.

the Ark; accordingly, they were supposed to be the sisters of Venus, and the Erinnues, and the children of Cronus or Noah ".

With regard to the three judges of Hell, Minos, Rhadamanthus, and Eacus, they feem, if taken conjointly, to be the three fons of the patriarch; if feparately, each will be difcovered to be the patriarch himself. Minos, the imaginary king of Crete, is the Menu, of Hindostan, and the Menes of Egypt; his brother * Rhadamanthus is Rada-Man-Thus, the god of the lordly Ark; and Eacus, or, accord-. ing to the Greek pronunciation, Aiacus, the mythological fon of Jupiter and Egina, seems to have borrowed his name from Ai-Ac, the coast of the Oceany. Hence we find, that Eacus, like Noah, was supposed to have had three fons, Telamon and Peleus by the daughter of the centaur Chiron, and Phocus by the daughter of Nereus². Telamon, Peleus, and Phocus, appear, in fact, to be the same as the

Ovid. Metam. lib. vii. ver. 474.

See also Apollod. Bibl. lib. iii. cap. 11.

VOL. I.

Y

Cory-

^u Schol. in Œdip. Colon. ver. 42.

^{*} Plut. in Vit. Thef.

Facus Æginam genetricis nomine dixit.

² Apoll. Bibl. lib. iii. cap. 11. The first of these fabulous heroes accompanied Hercules in his adventure with the Cetus on the coast of Troy.

Corybantes, or Cabiri. Accordingly, as one of these is said by Clemens Alexandrinus to have been killed by his two brothers*, fo, in a fimilar manner, Phocus was supposed to have been flain by Peleus and Telamon b. Telamon, after the murder of his brother, fled to Salamis, the fovereignty of which was conferred upon him at the death of his predeceffor Cychreus, who was the fon of Neptune by Salamis daughter of Asopus. This Cychreus was reported to have flain an immense ferpent, which committed depredations on his kingdom c. The ferpent however is merely the usual folar emblem; and hence we find, that the imaginary grandfather of Cychreus was called Asopus, or As-Op, the fiery dragon.

From Peleus the brother of Telamon, and the fea-goddess Thetis, was born the celebrated Achilles, who is feigned to have been plunged beneath the waters of the diluvian Styx, and thence rendered invulnerable. I strongly suspect, that Achilles is a mere mythological character; and that his name is a compound of Ac-El-Es, the burning god of the Ocean. He was also called Pyrisous, from

the

a Cohort. ad Gent. p. 15.

b Apollod. Bibl. lib. iii. cap. 11.

c Ibid.

the circumstance, as we learn from Ptolemy Hephestion, of his having been saved from the fire, into which he had been cast by his mother^d. The same sable is mentioned by Lycophron, who adds to it, that Thetis bore seven sons to Peleus, and cast them all into a fire, from which Achilles alone was preserved.

Πελασγικον Τυφωνα γενναται σατης, Αφ' έπτα σαιδων Φεψαλώ σποδεμενων, Μενον Φλεγεσαν εξαλυζαντα σποδον ⁶.

I am much inclined to think, that this was originally the same legend, as that noticed by Herodotus of Sesostris and his wife burning their children ; and that they both equally allude to the dreadful human facrifices, which were offered to the Sun. The seven children of Peleus and Thetis seem in short to have been no other than the seven Cabiri, Corybantes, or Titans; hence we find, that some writers supposed Thetis to be the daughter of Chiron , or Noah.

As the oceanic Achilles was dipped in the diluvian waters of Styx, fo his fabulous rival

Aga-

d Ptol. Heph. Nov. Hift. lib. vii.

c Cassan. ver. 177.

Herod. lib. ii. cap. 107.

Schol. in Apoll. Argon. lib. i. ver. 558.

Agamemnon, as we are plainly told by Tzetzes, was no real person, but the very same deity as the Ercean, or arkite Jupiter; that Jupiter, before whose altar Danae, the mother of Perseus, was brought by Acrisius h. fimilar manner, Athenagoras observes, that Helen, Hector, Jupiter-Agamemnon, and Erechtheus, were all adored as gods along with the marine deity Neptune i. What may ferve to confirm the propriety of these remarks, Peleus and his brethren are described as being contemporaries of the Dioscori or Cabiri. Perhaps it may be too bold, with Mr. Bryant, absolutely to deny the existence of any flege of Troy; but I cannot but be perfuaded, that the poem of Homer at least is a mere mythosk, which very probably however is ingrafted upon the history of some predatory war between the Greeks and the Ilienses 1.

After

h — αμφι τυμέω και ναω τε Αγαμεμνοιος Διος, πτοι τε Ερκειευ Διος, δαμασθεις — Tzet. in Lycoph, ver. 335. Agamemnon feems to fignify the diluvian, from Agam, a pool.

i Athen. Legat. p. 1.

Some further remarks upon this subject will be made hereaster. Vide infra chap. viii.

¹ It is remarkable, that the scholiass upon Hesiod closely connects the war of the Titans or diluvians with that of Troy.

Δεκα δε ετη εμαχοντο (οι Τιτηνες) — διο και τοσαυτα ετη συερι Έλενης της ύλης τα εναντια Τρωες και Έλληνες εμαχοντο. Schol. in Hes. Theog. ver. 629.

After all that has been written upon the subject, we can never build with any confidence upon a series of sacts, which are said to have happened, as all allow, in the sabulous or uncertain age. The truth, in this, like most other controversies, seems to lie somewhere in the middle: hence, while we admit the probability of some Trojan war having really happened, credulity itself can scarcely believe, that the Iliad contains any thing like a true account of it.

In the very lowest region of hell, surrounded by the Tartarean Phlegethon, Virgil places the impious race of the diluvian Titans, those, who by a long repetition of the most enormous crimes called forth at length the vengeance of offended heaven. This lowest region however, as we have seen from Plato, was simply the centre of the earth, from which proceeded the mighty waters that occasioned the deluge.

Here likewise along with the Titans, the poet stations the huge monster Tityus. This giant was the son of Jupiter by Elara daughter of Orchomenus, and was born in the centre of the earth, Jupiter having there concealed his mother through fear of Juno. At length he emerged from his dark confinement, and immediately attempted to ravish

La-

Latona m. Tityus derives his name from the fame root as Titan, and is, like Typhon, nothing more than a personification of the deluge. Hence he is faid to iffue from the great central abyss, and to attempt the chastity of Latona, or the Arkⁿ. His fictitious ancestor Orchomenus is Orca-Menu, the arkite Noah. The reader will remember, that this Orchomenus was an ancient king of Arcadia, fon of Pelasgus, and brother of Lycaon, in whose days happened the deluge; that he gave hisname to the city Orchomenus, which was reported to have been swallowed up by a flood; and that one of his brothers was called Tita-He was moreover the father of Minyas, and through him connected with the Argonautic expedition °.

Here also in the depths of Hades Virgil places Phlegyas, and describes him as exhorting all men to reverence the gods, and to adhere to the paths of rectitude and virtue. Now, were this man literally in hell, it would be absurd in the poet to represent him as inculcating justice, because his audience would be composed of the damned alone, who could

not

m Apollod. Bibl. lib. i. cap. 4.

ⁿ Tityus was sometimes seigned to be the father of Europa, or the Ark. Vide supra p. 179.

o Anton. Liber. Metam. cap. 10.

not have any motive to induce them to repent; whence we may conclude, that Phlegyas was no other than a well-known character in the Mysteries, whose office was to perfonate one of the wicked antediluvians, and in that capacity folemnly to admonish the initiated p. Phlegyas feems to have been fo called from Peleg, the Ocean q; and his children the Phlegyæ were faid to have come from the land of Minyas, and in the pride of their heart to have quitted the city of the Orchomenians, or arkites. This defection from the Minyæ, or Noachidæ, proved the cause of their destruction, for it was in reality the feparation of the antediluvian giants, or Titans, from the family of Noah. They refused to imitate the piety of that patriarch, and were confequently excluded from the Ark by their own wickedness. Accordingly

Y 4

Non-

P This argument is used by Bp. Warburton to prove, that the fixth book of the Eneid related to the mysteries of Eleusis. Though I cannot adopt his explanation of the Mysteries, yet, whatever their import may be, the argument, so far as it concerns the intention of Virgil in writing that part of his poem, will hold equally good.

⁹ Phlegyas is faid to have been the father of Coronis, who was the concubine of Apollo, and the mother of Esculapius. Vide supra p. 101.

r Pauf. Bœot. p. 728.

^s Ibid, p. 782.

Nonnus represents them as being overwhelmed by Neptune with the waters of the Ocean.

Και Φλεγυας ότε σαντας ανερρίζωσε θαλασση Νησον όλην τριοδοντι διαρρηζας Ενοσιχθων ^t.

From its deep rooted base the Phlegyan isle Stern Neptune shook, and plung'd beneath the waves

Its impious inhabitants.

It is not unworthy of notice, that the very crimes, which, as we learn from Ovid, difgraced the iron age, and eventually produced the catastrophe of the deluge, are those, which Virgil supposes the damned to have been guilty of.

———— Tartarus ipse

Bis patet in præceps tantum, tenditque sub umbras,

Quantus ad ætherium cœli suspectus Olympum. Hic genus antiquum terræ, Titania pubes, Fulmine dejecti, sundo volvuntur in imo.

Nec non et Tityon, Terræ omniparentis alumnum

Cernere erat; per tota novem cui jugera corpus Porrigitur; rostroque immanis vultur obunco Immortale jecur tondens, secundaque pœnis

Viſ-

Nonni Dionys. lib. xviii. p. 319.

Viscera, rimaturque epulis, habitatque sub alto Pectore; nec fibris requies datur ulla renatis.

Hic, quibus invisi fratres, dum vita manebat;
Pulsatusve parens, aut fraus innexa clienti;
Aut qui divitiis soli incubuere repertis,
Nec partem posuere suis, quæ maxima turba est;
Quique ob adulterium cæsi, quique arma secuti
Impia, nec veriti dominorum sallere dextras:
Inclusi pænam exspectant——

Phlegyasque miserrimus omnes
Admonet, et magna testatur voce per umbras:
"Discite justitiam moniti, et non temnere di"vos"."

Vendidit hic auro patriam, dominumque potentem

Imposuit; fixit leges pretio, atque refixit. Hic thalamum invasit natæ, vetitosque hymenæos.

Ausi omnes immane nesas, ausoque potiti x.

The gaping gulph low to the centre lies;

It is not improper to observe, that Bp. Warburton supposes Theseus, and not Phlegyas, to have pronounced this solemn exhortation, making *Phlegyas* the accusative case plural from *Phlegyæ*, instead of the proper name of a man. The interpretation however, which I have given of this part of the Mysteries, will remain equally unaffected, whether the Bishop's mode of rendering the passage be adopted, or whether the common translation be preferred.

And

^{*} Æneid. lib. vi. ver. 576

And twice as deep as earth is distant from the Akies.

The rivals of the gods, the Titan race, Here fing'd with lightning, roll within the unfathom'd space.

There Tityus was to see, who took his birth From heaven, his nursing from the foodful earth. Here his gigantic limbs, with large embrace, Infold nine acres of infernal space.

A ravenous vulture in his open'd side Her crooked beak and cruel talons tried: Still for the growing liver dug his breast; The growing liver still supplied the feast.

Then they, who brothers' better claim disown, Expel their parents, and usurp the throne; Defraud their clients, and to lucre sold Sit brooding on unprofitable gold:
Who dare not give, and ev'n refuse to lend To their poor kindred, or a wanting friend: Vast is the throng of these; nor less the train Of lustful youths, for soul adultery slain. Hosts of deserters, who their honour sold, And basely broke their faith for bribes of gold: All these within the dungeon's depth remain, Despairing pardon, and expecting pain.

" Learn

Phlegyas warns the world with cries; (Could warning make the world more just or wise,)

"Learn righteousness, and dread the avenging deities."

To tyrants others have their country fold,
Imposing foreign lords, for foreign gold.
Some have old laws repeal'd, new statutes made;
Not as the people pleas'd, but as they paid.
With incest some their daughters' bed prophan'd;
All dar'd the worst of ills, and what they dar'd,
attain'd.

Dryden.

Emerging from the deep gloom of Tartarus, Eneas and the Sibyl next enter into the Elysian plains, which afford a wonderful contrast to the terrific scenes they had last beheld. From darkness they pass into light, from danger to safety, and from the regions of death to the land of life. This passage, as exhibited in the Eleusinian orgies, is thus described by Themistius.

"Entering now into the mystic dome, the aspirant is filled with horror and amazement. He is seized with solicitude, and a total perplexity. He is unable to move a selfep forward, or how to begin right the road, that is to lead him to the place he aspires to, till the prophet or conductor lays open the vestibule of the temple. Being thoroughly purished, he now discloses to the initiated a region all over illuminated, and shining with a divine splendor. The cloud

" and thick darkness are dispersed; and the "mind emerges, as it were, into day, full of "light and chearfulness, as before, of disconfolate obscurity."

After citing this curious description, Bp. Warburton observes, that such a "succession "from Tartarus to Elysium, makes Aristides "call these rites most borrible, and most ravish—"ingly pleasant." All the ancient writers indeed, who treat of the Mysteries, unanimously affert, that they began in sorrow, and ended in joy.

The passage then from Tartarus to Elysium was only another mode of describing the death and revivification of Bacchus, Osiris, or Adonis. It represented the egress of the Noachidæ from the gloom of the Ark, surrounded as they had long been with clouds and darkness, to the chearful light of heaven.

From what has been faid we may now fee the reason, why the Cabiri were esteemed infernal deities; why they were sometimes styled Manes and Lares, words usually supposed to signify the souls of the deceased; and why their mythological mother was called Mania, Manes is derived from Menes, or Manes, the name of the diluvian patriarch,

y Vide supra p. 41.

and,

and, when used plurally, is equivalent to Noachidæ; Lar is a contraction of El-Ar, the god of light; and Mania, or Manah, is the Noëtic Ark.

CHAP.

CHAP. VI.

CONCERNING THE VARIOUS COUNTRIES, WHICH WERE DEVOTED TO THE CABIRIC SUPERSTITION; PARTICULARLY ITALY, CRETE, SAMOTHRACE, AND TROAS.

SINCE the Mysteries of the Cabiri relate entirely to the helio-arkite fuperstition, we shall not be surprised to find them introduced into a variety of different countries; while the deities, in whose honour they were celebrated, were known by the feveral names of Corybantes, Curetes, Idèi Dactyli, Cabiri, or Telchines. As some remembrance of the flood feems to have been preserved by all the posterity of Noah, though it was frequently represented as partial and confined to a particular diffrict, instead of being universal and unbounded; fo the Cabiri, notwithstanding their being the general ancestors of all mankind, were continually viewed in the light of mere local and appropriated deities. Thus, while Sanchoniatho places them in Phenicia *; Herodotus makes them the fons of the Egyp-

· Euseb. Præp. Evan. lib. i. cap. 10.

tian

tian Vulcan by Cabira the daughter of Proteus, and yet afferts, that their obscene rites were communicated by the aboriginal Pelasgi to the Samothracians and Athenians b. Nor are these the only variations with respect to their country. Strabo mentions, that some deduced the origin of the Curetes from Acarnania, some from Etolia, some from Crete, and others from Eudea c. Pleuronia also was inhabited by them, and was thence called Curetis c; Chalcis was another of their settlements; and, under the name of Idei Dactyli, they bore a conspicuous part in the mysteries of the Phrygian Cybele. They were likewise worshipped at Lemnos; and from

b Herod. lib. ii. cap. 51.

^c Τυς δι Κυρητας των μεν Αχαρνασι, των δι Αιτωλοις απροσνεμοντων, και των μεν εκ Κρητης, των δ' εξ Ευδοιας το γενος ειναι Φασκοιτων. Strab. Geog. lib. x. p. 462.

 $^{^{\}rm d}$ Тин Плеиринан и то Кырптын онхыденин, кан Кырптын аробауорено-

 $^{^{\}bullet}$ Αρχεμαχος δ' $\dot{\bullet}$ Ευδοευς φησι τυς Κυρητας εν Χαλκιδι συνοικησαι. Ibid.

f Τινας δαιμονας η προσπολυς θεων τυς Κυρητας Φασιν' οι δε παξαδιδοντες τα Κεητικα και τα Φρυγια ιερυεγγαις τισιν εμπεπλεγμενοι, ταις μεν μυςικαις, ταις δ' αλλως, περι τε την τυ Διος παιδοτροφιαν την εν τη Κεηίη, και τυς της μητεξος των θεων οξγιασμυς εν τη Φευγια, και τυς περι την Ιδην την Τρωϊκήν τοποις. Ibid. p. 466.

^{*} Και τα ίψα τροποι τινα κοινοποιεισθαι, ταυτα τε, και των Σαμοθεακων, και τα ει Λημιώ, και αλλα ωλειω. Ibid. The Tyrrhenians, who afterwards colonized Tuscany in conjunction with the

Samothrace, Crete, and Phrygia, their rites were carried to Rome, the citizens of which were thence denominated *Quirites*, or *Curetes*.

The History of this last transaction is one of the most curious portions of ancient mythology, and is closely connected with the fabulous history of Troy. According to Dionysius of Halicarnassus, Atlas was the first king of Arcadia; a country, which derived its name from Arcas, son of Callisto, and the successor of that Nuctimus h during whose life a great deluge is said to have happened. Atlas had seven daughters, denominated Pleiades; one of whom, Electra, was the concubine of Jupiter, and the mother of Dardanus and Iasus, or, as he was sometimes called, Iasion.

the Pelasgi, and brought along with them the rites of the Cabiri, first inhabited Lemnos. — Anuros. Tuponros yap aurns upparts punsas. Schol. in Apoll. Argon. lib. i. ver. 608.

Μετα δε Νυκτιμον αποθανοντα Αρκας εξεδεξατο ὁ Καλλις ες την αεχην. Pauf. Arcad. p. 604.

i Tzetzes supposes, that this deluge commenced at Helicè and Bura. Schol. in Lycoph. ver. 72. Helicè received its name from the nymph Helicè, one of the nurses of Jupiter, who was afterwards placed in the constellation of the lesser bear; (Hyg. Poet. Astron. lib. ii. cap. 2.) and in Bura we find the radical Bu, an ox, the usual arkite symbol. As for Nuctimus, he is evidently Nuch-Tam, the perfect man Noab. See Gen. vi. 9.

Iafus

Iasus remained unmarried k: but Dardanus took to wife Chryse, the daughter of Palas, and by her became the father of Idèus, and Dimas, who inherited the kingdom of Arcadia from their great-grandfather Atlas. their days a flood having inundated the plains, half of the inhabitants fled to the mountains: while the other half migrated to an island on the coast of Thrace, to which they gave the name of Samothrace. After they had remained there a short time, the greatest part of them croffed over into Asia, under the command of Dardanus; and at length Ideus, the fon of that prince, led his division of the colonists into the mountainous country of Ida, where he established the worship and mysteries of the mother of the Gods, which afterwards became famous throughout all Phrygia 1. It is remarkable, that Dardanus is faid by Tzetzes to have left Samothrace, no lefs than Arcadia, on account of a flood m; a cir-

k Other writers however, as we shall presently see, do not agree with Dionysius in this particular; but speak of Iasus, as the husband of Ceres, or Cybele.

¹ Dionys. Halic. Ant. Rom. lib. i. cap. 61.

^m Ηλεπτρας γαρ της Ατλαντος και Διος, Ιασίων και Δαρδανος— Δαρδανος δε κατακλυσμε γεγονοτος εκ Σαμοθρακης εις αντιπερα γην περαιουται, και την τυν Τχοιαν εμελλεν κτιζειν. Schol. in Lycoph. ver. 29.

cumstance not mentioned by Dionysius: and it is highly worthy of observation, that this flood was the very same as that of Deucalion or Noah. Accordingly we find, that the Phrygian Cybelè, or the Ark, whose rites he introduced into Troas, was no other than Hecatè, the deity worshipped in Samothrace.

The fabulous confort of Atlas was Pleione, the daughter of the Ocean, or, according to Dictys Cretensis, of Danaus. The purport however of both these genealogies is precisely the same; for Danaus, as I have repeatedly observed, is merely the compound title Da-Nau.

With regard to the feven daughters of Atlas and Pleionè, they are faid to have been pursued by Orion, during the space of five whole years, through the country of Beotia. At length, having invoked the assistance of the gods, they were changed into doves; and Jupiter, pitying their calamity, placed them

among

 $^{^{}n}$ — Δαρδανε, ός ποτε επι τε κατακλυσμε, — διαπερασας επι την Ιλιον, καταλειψας το κατοικήτηριον των Κορυδαντών. Τυτο δε εποιησε ποτε, ότε κατεκλυσε πασαν την γην ο Ζευς επι τυ Δευκαλωνος. Schol. in Lycoph. ver. 69.

ο Το Θρακικον καταλιπων σπηλαίου της Pιας, η της Eκατης, δ Δ αρδανος. Ibid. ver. 77.

P Ex Pleione, Danai filia, et Atlante, Electram natam, quam ex Jove gravidam Dardanum genuisse. Dict. Cret. de Bello Troj. lib. i. cap. q.

among the constellations, under the name of the Pleiades q.

Atlas himself, according to Sanchoniatho, was the brother of Cronus, and Dagon; or, according to the scholiast upon Aratus, the brother of Prometheus and Epimetheus, and the son of Uranus by Clymenè, daughter of Oceanus. He was in short, as I have already stated, the great solar patriarch, and the same mythological character as his brethren Cronus, Dagon, Prometheus, and Epimetheus. Hence he was the reputed son of Clymenè, or Cula-Menah, the Noëtic Ark; and hence Clymenè herself was supposed to be the off-spring of the Ocean.

Since Atlas then is the patriarch Noah, and the same as Cronus or Sydyk, his seven daughters must necessarily be the same as the seven Cabiræ, or the seven Titanides; and the history of their being changed into doves in the land of Beotia, or the arkite heifer, must re-

late

q Φασι δι οἱ μυθοι σερι την Πλειαδων, ότι απο Ατλαιτος εγεινηθησαν, και Πλειοιης, της τη Ωκεαθη θυγατρος — Γεννηθεισαι δι ότως απο τη Ατλαιτος και της Πλειοιης εδωκοντο σειτι όλως ενιαυτης κατα Βοίστιαν ύπο τη Ωρωνος, — και τοις θεοις ευξαμεναι, προς σελειαδας ημειφθησαν ειτα οικτειρας αυτας ὁ Ζευς της κακοπαθειας, εν τω υρανατης ερισεν. Schol. in Arat. Phoen. p. 35.

^{*} Schol. in Arat. Phoen. p. 35.

³ For a more particular account of the genealogy of Atlas, vide supra p. 113.

late entirely to the Noëtic dove and the Ark. Accordingly the name of their supposed mother *Pleionè*, or *Peleionè*, is compounded of Belah-Ionah, the lordly dove; while their own appellation *Pleiades* is evidently a contraction of *Peleiades*.

I am inclined to think, that the fable of their being purfued by Orion points out to us the particular era, when the violent union of the two great superstitions was accomplished. We are informed by Cedrenus, that Orion is the mighty hunter Nimrod "; who, as we learn from Scripture, first attempted to establish an universal empire, and to build a lofty tower in honour of the host of heaven x: Hence he is univerfally supposed to have been the principal introducer of idolatry, the grand author of postdiluvian apostasy. Eratosthenes teaches us from Hefiod, that he was the fon of Neptune by Euryalè the daughter of Minos; that he possessed the faculty of walking upon the fea, as if it were dry land; and that he was a mighty hunter of wild beafts in the

island

t Gr. Πελειαδές.

¹¹ Τον Νεδρωδ αποθεωσαντες οἱ Ασσυριοι, εν τοις αςροις του ουρανου εταξαν, και καλώσιν Ωριωνα. Cedr. Hift. Comp. fol. 14.

^{*} See this subject discussed at large in Horæ Mosaicæ, vol. i. p. 207. and for a description of the tower see Herod. lib. i. cap. 181.

island of Crete y. Supposing Minos to be the scriptural Noah, Orion will hold nearly the same place in the postdiluvian genealogy, that Nimrod does; and as for the power of walking secure upon the waves, it seems to have been erroneously ascribed to him, in consequence of his devotion to the arkite worship. I have observed, that the union of the two superstitions is frequently represented under the image of a rape; in consequence of this we find, that Orion is said to have been slain by Diana in the isle of Delos, on account of his offering violence to Opis, one of the Hyperborean virgins, whose history has been already considered z.

Atlas moreover was the father of Hyas, and

the

⁷ Τυτον (Ωριωνα) Ἡσιοδος Φησιν Ευρυαλης της Μινως, και Ποσειδωνος ειναι δοθηναι δε αυτω δορεαν, ως ε επι των κυματων πορευεσθαι, καθαπερ επι της γης.—απηλθεν εις Κρητην, και σερι τας θηρας διηγε κυνηγετων. Erat. Cataft. Ωριων.—Schol. in Arat. Phæn. p. 43.— Apollod. Bibl. lib. i. cap. 4.

² Ωριωνος Ν΄ Ηως ερασθεισα ήρπασε, και εκομισεν εις Δηλον—(εκει) βιαζομενος Ωπιν, μιαν των Υπεςδοριων σαραγενομενων σαρθενων, ὑπ΄ Αρτεμιδος ετοξευθη. Apollod. Bibl. lib. i. cap. 4. Non defunt, qui Oriona ex Jove, Neptuno, et Mercurio, prognatum esse narrant. In corium scilicet tauri, quem Hercules immolaverat, minxerunt dii, et in terram obruerunt, unde natus est Orion. Vide Hyg. Fab. 195. In hac fabula præcipuè est notanda pellis bovina, symbolum nempe archæum; historia vero ad Noachum omnino, non ad Nebrodum, pertinet. De generatione hac bovina mox disserendum est. Vide infra chap. x.

the Hyades a; which, in the sphere, are placed upon the forehead of the bull b, as the Pleiades are in his neck c. The Hyades were feven in number, and were supposed to have been the nurses of Bacchus, who accordingly takes his station near them under the title of Hyas d. They were the fame mythological characters as the feven Cabiræ, the feven Pleiades, and the feven Titanides. It is remarkable, that although the scholiast upon Aratus represents the Hyades as the offspring of Atlas, yet, according to Euripides, they were the daughters of Erechtheus. is no real discrepancy however between these two genealogies, for as Atlas is the folar Noah, fo Erechtheus is the god of the Ark; hence Hyginus, with perfect propriety, afferts, that Beotia was the mother of the Hyades f.

I just

² Εκ τυτου δε τυ Ατλαντος φασιν οἱ μυθοι και τας Υαδας γενεδαι, και τον υἰον Ύαντα — Ζευς δε ας ερας αυτας πυποιηκε, τας καλουμενας Ύαδας. Schol. in Arat. Phœn. p. 35.

b This bull, as I have already observed, was the bull of Europa.

^c Του δε Ταυρου το μετωπος συν τω σεροσωπω αὶ Υαδες καλουμεναι περιεχυσι, προς δε τη αποτομη της ραχεως, $\dot{\eta}$ πλειας εςι», αςτερας εχυσα έπτα. Erat. Catal. Ταυρος.

d Υπε δε ὁ Διονυσος. Schol. in Arat. Phœn. p. 25. Has autem (Hyadas) Pherecydes Atheniensis Liberi nutrices esse demonstrat, numero septem. Hyg. Poet. Astron. lib. ii. cap. 21.

Schol, in Arat. Phæn. p. 25.

Hyg. Poet. Aftron. lib. ii. cap. 21.

I just observed, that Electra, the parent of Jasion and Dardanus, was a Pleiad. In confequence of this circumstance, we find her connected with the city of Thebah, or the Ark, one of the seven gates of which received its name from her. Another of the Pleiads was Maia, the mother of Mercury h. Thus it appears, that the history of Hermes, Boötes, Buddha, or Fohi, is very nearly related to that of the Pleiads and Dardanus. This prince

The seven gates of Thebes were called Electra, from El-Oc-Tora, the divine oceanic beiser; Ogygia, from Og, the Ocean; Pretis, from Berith, the covenant; Oncais, from Onc, the Ocean; Hypsista, from Hip-Z'Esta, the great solar Ark; Crenis, from Car-Ain, the fountain of light; and Homolois, from Ham-El, the burning god. Apoll. Bibl. lib. iii. cap. 6. These derivations appear to be allowable, because we learn from the scholiast upon Eschylus, that Cadmus used the Egyptian dialect in the sacred rites, which he established at Thebes, and that the names of the gates were to be sought for in that language. Hades es Oncas, which is bes, rat is Kadhos exes which, rat educations appear Adnea, rat the Asyuntia fount tauthous exes, identified at Thebes, rat educations. Schol. in Sept. cont. Thebas, ver. 492.

h Apollod. Bibl. lib. iii. cap. 10.

i It is worthy of observation, that at present the constellation of the Pleiads consists of only six stars, which Hyginus accounts for in the following manner. Electra, the seventh Pleiad, wild with grief at the destruction of Troy, started from her appointed station; and rambling with dishevelled hair through the Arctic circle, was changed into a comet. Poet. Astron. lib. ii. cap. 21. From this sable we evidently learn, that at the time, when the constellation of the Pleiads was first z 4

in short, who quitted the land of the Cabiri on account of a shood, and who was styled by the Samothracians, in the ancient language of the Mysteries, Polyarches, or Bol-Arca, the lord of the Ark, like perhaps every fabulous founder of a primitive monarchy, is simply Dar-da-Nus, the illustrious Noah. Accordingly, his mythological wife was called Arisha or Batea, the sifer of the solar god, and the second Bu-Dea, the divine heifer.

With regard to the posterity of Dardanus, it is certainly a mere series of genealogical repetitions. Dardanus is said to have been the sather of Ilus, and Erichthonius; Erichthonius, of Tros; and Tros, of Ilus the younger, and Assarcus. All these apparently different persons are in sact one and the same

noted, a comet appeared in its vicinity, which was then too hastily reckoned the seventh Pleiad.

mytho-

k—Δαρδαιον, όν και Πολυαρχη φασι λιγισθαι ύπο των εγχωριων. Schol. in Apoll. Argon. lib. i. ver. 916. The language of the Samothracians, as we learn from Diodorus, was not Greek; confequently the etymology of the word *Polyarches* must be fought for in the facred dialect of the Mysteries. See Diod. Bibl. lib. v. p. 322.

Derceto is of Ader-Ceto, or Atargatis.

m Lycoph. Cass. ver. 1308. and Tzet. in loc.

ⁿ Apollod. Bibl. lib. iii. cap. 11.

mythological character. Erichthonius, like the imaginary Athenian fovereign of that name, is the deity of the Ark, worshipped equally at Troy, and at Athens; Tros is Toros, the Noëtic bull; Affaracus is As-Arach, the belio-arkite god, who was adored by the Babylonians under the appellation of Nifroch or Asaracho; and Ilus, as we are plainly informed by Sanchoniatho p, is the same as Cronus q, whence, in the theology of Hindostan, Ila, the daughter of Satyavrata or Noah, is feigned to be the wife of Buddha'. What decidedly confirms the propriety of this fupposition is, that the story of the founding of Thebes by Cadmus is repeated without any variation in the narrative of the building of

Troy

º Vide supra p. 123.

P Euseb. Præp. Evan. lib. i. cap. 10.

[•] M. Court de Gebelin observes very justly, that this Ilus was the same as the Phenician Ilus or Saturn; but I cannot affent to his supposition, that the whole history of the sounding of Troy is a mere agricultural allegory. (Monde Primitie, tom. i. p. 166, 419.) The whole of his work indeed is sounded upon the erroneous principle of converting the mythology of the pagans into a series of physical allegories. This mode of interpretation was doubtless adopted by Jamblichus, Porphyry, and the later heathens, when pressed by the arguments and ridicule of the Christians; but we have no reason to think, that it was the original idea of paganism.

r It is almost superfluous to observe, that from Ilus is derived Ihum.

Troy by Ilus. This prince was commanded by an oracle to follow a spotted heifer, and wherefoever it should lie down, there to found his intended city. The divine injunction was implicitly obeyed; and, in pursuance of it, Ilium was built upon the hill of the Phrygian Atès. The facred Palladium, or image of Minerva, was now miraculously fent down from heaven'; of that Minerva in fine, whom Lycophron denominates the Phenician Goddess, and whom Sanchoniatho describes as the daughter of Ilus or Saturn. The Palladium, I apprehend, was nothing more than a personification of the divine wisdom, which preserved the Ark: whence it was supposed to have a peculiar influence over the destiny of Troy.

As the city of Ilium was founded by Ilus,

* — Δοιτος αυτώ (τώ Ιλά) τε βασιλεώς κατα χέησμον και βεν ποικιλεν' και Φρασαντος εν ώ ύπες αν αυτη κλιθη τοπώ, πολιν κτίζειν, είπετο τη βοϊ. Ἡ δι αφικομετη επι τον λεγομενον της Φρυγιας Ατης λοφον, κλινεται. Ενθα πολιν κτισας Ιλος, ταυτην μεν Ιλιον εκαλισε.
Apollod. Bibl. lib. iii. cap. 11. In allusion to this circumstance, Lycophron styles the hills, upon which Troy was built,
buplanostifti.

Ατης απ' ακρων βυπλανοκτιςων λοφων, Τοιων δ' απ' αρχης πρχ' Αλεξανδρα λογων.

Lycoph. Cass. ver. 29.

The same story of the heifer is related by his scholiast Tzetzes without any variation. Tzet in loc.

fo

t Apollod. Bibl. lib. iii. cap. 11.

fo its walls are feigned to have been built by Neptune and Apollo, or Noah confidered in his twofold character of a diluvian and a folar god; while the Cetus, fent by the former of these deities, and conquered by Hercules, when engaged with Telamon in the Argonautic expedition, was merely a fymbol of the Ark: hence Hercules is faid by Hyginus to have given the kingdom of Troy to Podarces, or Bud-Arc, the tauriform god of the Ark, who was afterwards called Priam u. The early history indeed of the Ilienses, like that of perhaps all other aboriginal nations, is fimply a fabulous detail of the events of the deluge. Accordingly we are informed by Apollodorus, that Ilus or Cronus, the supposed son of Dardanus, espoused Eurydicè the daughter of Adrastus: and that she bore to him Laomedon. the father of Podarces or Priam, and Tithonus, the paramour of Aurora*. This Tithonus however, the imaginary brother of Priam, Apollodorus afterwards afferts to have been, not the lover of Aurora, but her fon by Cephalus; and he adds, that he was the father of Phaëthon, and the ancestor of Adonis or It is fufficiently evident therefore, Noah y.

that

u Hyg. Fab. 89.

^{*} Apollod. Bibl. lib. iii. cap. 11.

y Ibid. cap. 13.

that Tithonus is purely a mythological character. He is in fact Tithon-Nus, the Titanic Noah: while Eurydice is Ura-Daga, the fish facred to the Sun; and Adrastus, Adar-As-Theus, the illustrious deity of fire. The very name of Troy itself alludes to the arkite superstition, Troia being a contraction of Tor-Aia, the land of the bull: and, with a similar allusion to the solar devotion, its citadel seems to have been called Pergamus, in honour of P'Ur-Cham, the blazing Sun; and the country, in which it was situated, Phrygia, as being Ph'Ur-G'Aia, the land of the illustrious fire z.

The early history of Troy then being thus entirely mythological, we shall not wonder to find a curious legend preserved among the Ilienses, which precisely resembles those of Perseus, Telephus, Anius, and Bacchus. We learn from Conon, that Tennes and Hemithea were the children of Cycnus king of Troas. This prince, having lost his first wise, espoused a second, who conceived an adulterous passion for her son-in-law. Tennes however resused to comply with her desires; upon which the

enraged

^{*} Hence the following kindred words have all a relation to fire or dryness. Φρυγανα, όλη λιπτη και ξηρα-Φρυγια, ή Φρυγασα -Φρυγιον, ξυλον ξηρο-Φρυκτα, ξηρα-Φρυκτορια, πυεκαϊα πυρσεια. λαμπας. καυσις. Hefych.

enraged queen accused him to her husband of the very crime, of which she herself had been guilty. Cycnus immediately apprehended his son, and inclosed him within an ark, along with his sister Hemithea, who had too unguardedly expressed her sorrow at the missortunes of her brother. The ark was cast into the sea, and at length drifted on shore upon an island, which from Tennes, or TenNus, the fish-god Noah, was afterwards called Tenedos a.

I shall now return to Iasus or Jasion, the brother of Dardanus. This prince is said by some to have been struck with lightning for attempting the chastity of Ceres b; but others suppose him to have been beloved by that goddess c, who bore him a son named Plutus d. Plutus or Pluto was one of the Cabiri, and

^a Conon. Narrat. 29.

b Ιασιων μεν Δημητρος ερασθεις περαυνουται. Tzet. in Lycoph. ver. 29.

Eπι δι Ιασων Δημητηρ. Clem. Alex. Cohort. ad Gent. p. 28. Και βροτον Ιασιωνα συσεν περοσπίνεξαιο Δηω. Nonni Dionys. lib. v. p. 108. See likewise Athen. Deipnos. lib. xiii. p. 566.

d Πλετον δε γενεοθαι φασιν εν Τειποδο της Κρητης εκ Δημητεος και Ιασιωνος. Diod. Sic. Bibl. lib. v. p. 343. See also Schol. in Theoc. Idyll. x. ver. 19.

That Plutus was the same as Pluto appears from the united testimony of Cicero, Fulgentius, and Julius Firmicus.

the same person in sact as his imaginary sather, whom I apprehend, like his brother Dardanus, to be no other than the great patriarch. Jasion is also the same as Triptolemus, or Tor-Ip-Tol-Am, the solar deity of the Ark; whence they are both said to have been savourites of Ceres, and both to have first sowed the earth with grain s. He seems moreover to be nearly allied to the sabulous leader of the celebrated Argonautic expedition; whence he is even called Jason, both by Conon s, and by Clemens Alexandrinus s. The name, however varied and corrupted, is compounded of As-On, the blazing Sun.

It is remarkable, that Io or Isis, though generally esteemed the daughter of Inachus, is also described as the offspring of a person de-

nomi-

Cic. de Nat. Deor. lib. ii. cap. 26. — Fulg. Mythol. lib. i. cap. 4.—Jul. Firm. de Err. Prof. Rel. p. 17.

f Φασι την γην σπαρωσαν ύπο Ιασιωνος. Diod. Sic. Bibl. lib. v. P. 343.

⁸ Δαςδανος και Ιασων φαιδις ης ην Δηος εξ Ηλεκτρας της Ατλαντιδος, ωκεν Σαμοθρακην την ιησον. Con. Narrat. 21.

h Em de 1400011 Даринтар. Clem. Alex. Cohort. ad Gent. p. 28.

¹ This point will be discussed more fully hereafter. Vide infra chap. viii. Jasion was also called *Ection*, which is a word of the very same import; Ait-On being only the Chaldaic form of As-On.

nominated Iasus, who was the son of Triops. The father of this Triops was Phorbas; Phorbas and Pirasus were the children of Argus; Argus was the grandson of Phoroneus; and Phoroneus was the son of Inachus. The whole of the preceding genealogy is entirely mythological. Inachus, Phoroneus, and Argus, are all equally the patriarch Noah; Pirasus is P'Ares, the Sun; Phorbas is Ph'Or-Ob-As, the burning solar serpent; Triops is Tor-Op, the ophite god of the tauric Ark; Agenor is Ag-Ain-Or, the solar deity of the ocean; and lastly Io, or Isis, is the Ark.

Diodorus Siculus informs us, that Jasion espoused Cybelè, who is the same as Ceres, and by her became the father of Corybas and the Corybantes. After his translation into heaven, his brother Dardanus, Cybelè, and Corybas, brought the Samothracian mysteries into Phrygia. It appears then, that Jasion

το Φορωνια εν τη γη ταυτη (scil. Αργολιδι) γενεσθαι πρωτον Ιναχον δι ουκ ανδρα, αλλα τον ποταμον, πατιρα ειναι Φορωνιι— Αργος δι Φορωνιω θυγατριδους, βασιλευσας μετα Φορωνια, ωνομασεν αφ' αύτου την χωραν. Αργου δι Πειρασος γινεται και Φορδας Φορδαντος δι Τριοπας Τριοπα δι Ιασος και Αγηνωρ. Ιω μεν ουν Ιασου θυγατηρ. Paus. Corinth. p. 144, 145.

¹ Hence, in the progress of genealogical repetition, she is said to have been the daughter of Argia and Inachus. Hyg. Fab. 145. Argia however and Io are equally the Noëtic Ark.

Φασι δε τοι Ιασιωία γημαντα Κυξελην γεινήσαι Κορυδαντας.
Ιασιωίος

is the father of the Cabiri, and consequently the Sydyk or Noah of Sanchoniatho. Hence we find, that his supposed son Corybas is fabled to have espoused Thebah, or the Ark, the daughter of Cilix; and to have given the title of Corybantes to the priests of his mother Cybelè. From Jasion or Jasus, the bay of Prienè, celebrated for the mythological voyage of the Phenician statue, received its name of Jasus.

Ιασιωνος δε εις θευς μετας αντος, Δαρδανον και Κυθελην και Κορυθαντα μετακομισαι εις την Ασιαν τα της μητρος των θεων ειρα, και συναπαραι εις Φρυγιαν. Diod. Sic. Bibl. lib. v. p. 323. See also Strab. Geog. lib. vii. p. 331.

n Tor de Kopubarta tus une tous the unique isous es Publicavartas apo iautou Kopubartas apocarpopuvani ynuas de Onbre the Kiduros Suyatepa. Diod. Sic. Bibl. lib. v. p. 323. This Cilix was the son of the Phenician Agenor, and the brother of Cadmus, and Europa. He was supposed to have given his name to Cilicia. Apollod. Bibl. lib. iii. cap. 1. Hence we plainly see the reason, why Thebah was seigned to be his daughter; and why the inhabitants of Cilicia asserted, that the sabulous monster Typhon was produced from a cave in their country. Typhon, as we have repeatedly observed, was merely the diluvian ocean.

Τον γηγετη τε Κιλικιών οικητοςα Αντρών είδων ώκτειςα, δαΐον τεςας Έκατοντακαρηνον προς βιαν χειρουμένον Τυφωνα θουρον, πασιν ός αντέςη θέοις, Σμερδιαισι γαμφηλαισι συρίζων φονον. Æfchyl. Prom. Vinc. ver. 351.

· Vide supra p. 108.

As

As for Samothrace, the land of Jasion, Dardanus, and the Cabiri, it was anciently called Samos p, and was inhabited by a primitive race of men q. These had a peculiar language of their own, which prevailed in their facred rites : whence originated the injunction of the Magian oracle, not to change barbarous names'; and the declaration of Plato, that the Greeks borrowed many words from the barbarians, the etymology of which would be vainly fought for in their own tongue t. The Samothracians, in the time of Diodorus, had faithfully preserved an account of the deluge, which overflowed their country, and obliged Dardanus to migrate into Troas u. This circumstance is mentioned by Nonnus, but, like Tzetzes, he esteems the Samothracian flood, the third which had happened; a mistake

vol. i. A a eafily

P Samos was so denominated in honour of Sames, (2702) the Sun. It was esteemed peculiarly sacred to Juno, or the dove. 'Apoll. Argon. lib. i. ver. 187.

 $^{^{}q}$ Ταυτην (Σαμοθέζανην) την νησον ενιοι μεν Φασι το σκαλαιον Σαμον ονομασθηναι—ωνησαν δε αυτην αυτοχθόνες ανθέωντοι. Diod. Bibl. lib. v. p. 321.

τ Εχηκασι δι φαλαιαι ιδιαν διαλεκτοι οί αυτοχθοιες, ής φολλα ερ ταις θυσιαις μιχρι τα τυν τηρειται. Ibid. p. 322.

⁵ Vide supra p. 116.

t Vide supra p. 117.

 $^{^{\}rm u}$ Οί δε Σαμοθρακες ίτορθσι, προ των παρα τοις αλλοις γενομενων κατακλυσμων, έτερον εκει μιγαν γενεσθαι. Diod. Bibl. lib. v. p. 322.

easily accounted for, when we recollect, that most nations have changed the primitive tradition of an universal deluge, into a belief of one, that was only partial and appropriate.

Γλωτω κληρον ελειπεν εχειν και σκηπτρα Καβειρων Δαρδανος,——
ότε τριτατε χυσις ομβρε Κυμασι συργωθεισα κατεκλυσεν έδρανα κοσμε×.

Jasion moreover was not only connected with Dardanus, but, as we are expressly informed by Pausanias, was one of the Idèi Dactyli, Curetes, or Cabiri; and the brother of Hercules, Peonius, Epimedes, and Idas. Hence he is said by Apollodorus to have espoused Clymenè, or Cula-Menah, the Noëtic Ark; who was supposed to be the daughter of Minyas, or Menu, the ancestor of the Minyæ. By her he became the father of the huntress Atalanta.

There

^{*} Nonni Dionyf. lib. iii. p. 59.

Υ Διος δε τεχθεντος επίθρεψαι Ρεαν τε παιδος την φρεραν τεις Ιδαιοις Δακτυλοις, καλεμενοις δε τοις αυτοις τετοις και Κερησιν αφικεσθαι δε αυτες εξ Ιδης της Κεητικης, Ήξακλεα, και Παιωνιον, και Επιμηδην, Ιασιοκ τε, και Ιδαν. Pauf. i. Eliac. p. 391.

^{*} Apollod. Bibl. lib. iii. cap. 9.

^a Her history must be reserved, till the radical *Hipb* is taken into consideration. Clymene, as we have seen, was also the reputed mother of Atlas, and the daughter of Oceanus.

------ Αταλαντην Κυρην Ιασιοιο συοκτονον Αρκασιδαο ^b.

He is likewise seigned to be the son of Argus, and the brother of Piranthus, or P'Aran-Thus, the god of the Ark; while Io, whom we have already confidered, both as his daughter, and as the daughter of Inachus, is further faid by Hefiod and Acufilaus to be the offspring of Piren c. These varying accounts can only be reconciled upon the supposition, that such ancient genealogies are in reality mere fables. Io, being the Ark, is indifferently described as the child of Inachus, or Noah; of Jasion, or the patriarch worshipped in conjunction with the Sun; and of Pirenus, or the arkite Noah. She is uniformly however faid to be the daughter of a king of Argos d, and the priestess of Juno, the dove; by whom she was changed into a heifer, or, according to Eschy-

There is no real discrepancy however between the two accounts.

lus,

b Callim. Hymn. in Dian. ver. 215.

c Apollod. Bibl. lib. ii. cap. 1.

d Ιω βασιλιως των Αργειων ην θυγατης. Palæph. in Incred. Hift. cap. 43. The name Io feems to be a contraction of Ionah, the dove; whence also Ionia, which Apollodorus says was so called from Io. Bibl. lib. ii. cap. 1, I have already noticed the intercommunion of the heathen goddesses.

lus, into a monster compounded of a woman and a heifer.

Βροτοι δ' οι γας τοτ' ησαν εννομοι, Χλωρω δειματι θυμον Παλλοντ', οψιν αηθη, Βοτον εσορωντες δυσχερες μιζομβροτον, Ταν μεν βοος, Ταν δ' αυ γυναικος: τερας δ' εθαμβεν ε.

This compound figure is an hieroglyphic of the same import and nature, as that of Derceto: the only difference between them is, that, in one case, the symbolical ox, and, in the other, the symbolical sish, is joined to the woman. In this shape Io rambled through Ionia, and several other countries both of Europe and Asia. At length, in Egypt, she recovered her pristine form; and became the mother of Epaphus, and the wise of Telegonus. The wearisome journey, to which she was compelled by the divine impulse of Juno s,

Α α, εα εα.

Χριει τις αυ με ταλαιναν οιςρος, Ειδωλον Αργου γκγενες αλευ ω δα,

Φοδουμα

Supplic. ver. 574.

f Apollod. Bibl. lib. ii. cap. 1. According to Strabo however, she became a mother in Eubèa. Strab. Geog. lib. x. P. 445.

B' Hea de τη βοϊ οισεον εμβαλλει. Apollod. Bibl. lib ii. cap. 1. Eschylus introduces Io, bewailing, in a very striking manner, the fatal impulse, which compelled her to wander.

relates, I apprehend, only to the voyage of the Ark; and her marriage with Telegonus, or Tel-Og-On, the folar god of the ocean, is merely the allegorical nuptials of the Ark and the arkite deity.

Such is the history of the mythological founders of Troy; a history connected at once with the Argonautic expedition, and with the Hellenic fables respecting the princes of Argolis and Arcadia. Let us next proceed to trace the introduction of the Cabiric mysteries into Italy, by the Pelasgi, the Lydians, the Cretans, the Iliensians, and the Argonauts h.

I have observed, that Pelasgus, the reputed father of the Pelasgi, was the patriarch Noahi;

Φοδουμαι τον μυξιωπον εισορωσα βουταν.

Ο δε πορευεται δολιον ομμ' εχων,

Ον ειδε κατθανοντα γαια κευθει.

Αλλα με ταν ταλαικαν εξ ανερων περων

Κυνηγετει, πλανα τε νηςιν ανα ταν παραλιαν

Ψαμμον, ύπο δε κηςοπλαςος οττοδει δυναξ

Αχετας ύπνοδοταν νομον' ιω ιω, ποι ποι,

Πω, πω, πω, πη μ' αγουσι τηλεπλαγκτοι πλανοι.

Prom. Vinc. ver. 568. See also v. 700. 785.

h I do not mean to fay, that the Argonauts ever literally failed to Italy, for the whole of their voyage seems to be purely fabulous; but the very early introduction of the Cabiric mysteries into that country appears from the siction of the Argonauts having touched upon it. For an account of this samous voyage, vide infra chap. viii.

i Vide supra p. 93.

and

and I conjecture, that, in allusion to the deluge, he derived his name from Pelagim, streams of water. With regard to his supposed descendants, the Pelasgi, all ancient writers, as we learn from Strabo, unanimously allow. that they formerly fpread themselves over the whole of Greece, and particularly over that district of Thessaly, which was possessed by the Eolians. Ephorus thinks, that they were originally Arcadians k; and that they adopted a military, in preference to a pastoral life. They fent colonies into Crete; and all that part of Thessaly, which lies between the river Peneus and Thermopylæ, as far as the mountainous country in the neighbourhood of Pindus, bore the appellation of Pelasgic Argos, on account of the empire which they had there established 1. Homer represents them, as seated at Larissa m, or Lares-Ai, the land of the La-

res,

k That is, worshippers of the Ark.

Τες δι Πελασγες, ότι μει αρχαιοι το φυλοι κατα την Έλλαδα παριπεπολασε, και μαλιςα παρα τοις Αιολευσι τοις κατα Θετταλιαι, όμολογεσιι απαντες χεδοι τι. Νομιζειι δι φησιι Εφορος, το ανεκαθει Αρκαδας οντας ίλισθαι ςρατιωτικοι βιου—Της Κρητης εποικοι γεγονασιν—Και το Πελασγικοι Αργος, ή Θετταλια λεγεται, το μεταξυ των εμδολων του Πηνειου, και των Θερμοπυλωι, έως της ορεινης της κατα Πινδοι, δια το επαρξαι των τοπων τετων Πελασγους. Strab. Geog. lib. v. p. 220.

^{τι} Ίπποθοος δ' αγε φυλα Πελασγων εγχεσιμωρων, Των οι Λαρισσαν εριδωλακα ναιεταασκον. Iliad. ii. 840.

res or folar Cabirin; Eschylus affirms, that they came originally from Argos in the neighbourhood of Mycenæ; Ephorus mentions, that Peloponnesus was also denominated Pelasgia; Euripides says, that the Pelasgi received their more modern title of Danai from Danaus, who migrated from Egypt to Argos; and Anticlides relates, that they first inhabited Lemnos and Imbrus, whence fome of them failed into Italy along with Tyrrhenus the fon of Atys°. According to Strabo, they were the most ancient people of Greece; from which affertion we are led to conclude, that they were the aboriginal inhabitants of that peninfula, being feated there long before the arrival of the Egyptian colonists q. This

Δαναος, δ σεντηκοντα θυγατερων σατηρ, Ελθων ες Αργος, ωκισεν Ιναχυ σολιν. Πελασγιωτας δ' ωνομασμενους το πριν, Δαναους καλεισθαι νομον εθηκεν.

Αντικλείδης δε πρωτους φησιν αυτους τα περι Λιμνον και Ιμβρον κτισαι' και δη τουτον τινας, και μετα Τυρέννου του Ατυος εις Ιταλιαν συνκραι. Strab. lib. v. p. 221.

P Oi δε Πελασγοι των περι την Έλλαδα δυνας ευσαντων αρχαιοτατοι λεγονται. Strab. lib. vii. p. 327. The whole indeed of Greece was formerly called *Pelasgia—της νυν Έλλαδος, προτερον δε Πελασγιης καλουμενης της αυτης ταυτης.*—Herod. lib. ii. cap. 56.

A a 4

fup-

n Lar is El-Ar, the Solar God.

ο Αισχυλος δ' εκ του περι Μυκηνας Αργυς φησιν εν Ικετισιν η Δαναϊσι το γενος αυτων. Και την Πελοπονησον δε, Πελασγιαν φησιν Εφορος κληθηναι' και Ευριπιδης δ' εν Αρχελαφ φησιν, ότι

fupposition is confirmed by the express declaration of Herodotus, that they spoke a totally different language from the Hellenes^q. Hence I conceive the ancient Pelasgi to have been the children of Japhet, by whom the isles of the Gentiles were peopled ; while the Hellenes, as it appears from the unanimous confent of Historians^s, came from Egypt, and must therefore be esteemed the progeny of Ham ^t.

⁹ Herod. lib. i. cap. 57.

I cannot affent to Mr. Bryant's supposition, that the Pelasgi were an Ammonian race.

^a Diod. Bibl. lib. i. p. 25. et lib. v. p. 329.—Herod. lib. ii. cap. 91. et lib. vi. cap. 54.—Pauf. Att. p. 95, 106.— Tzet. Chil. v. Hist. xviii. p. 91.—Syncel. Chronog. p. 158.

t The very learned and ingenious Col. Vallancey supposes on the one hand, that the Pelasgi penetrated, along with the descendants of the Dodanim, into Ireland; and on the other hand, that they were the same race as the scriptural Philis-, tines; while the no less ingenious Capt. Wilford conjectures, that the Philistines were a colony of the Indian Palli. feveral opinions will be found perfectly compatible with the fystem, which I have adopted respecting the Pelasgi. I apprehend this people to be a Celtic or Japhetic tribe, and the aboriginal inhabitants of Greece. Accordingly, as they were termed Pelagim, or Pelagians, partly from their devotion to the arkite Mysteries, and partly from their planting the isles of the Gentiles; so the Celtæ, Galli, or Galatæ, derived their name either from Cal, the Ark, or from Galim, the waves of the fea. (The radical Cal or Cul will be discussed at large hereafter. Vide infra chap. vii.) With regard to the Palli, I conceive them to have been a branch of the Celto-Scythians, for they

The Pelasgi are said to have been joined, in their expedition to Italy, by the Tyrrheni, or Lydians; whence the two nations naturally became connected with each other, and were

are evidently confidered as a diffinct race from the Hindoos. Such also was the case with the Philistines. Hence the LXX. well knowing, that they were of a different line from the Canaanites the descendants of Ham, invariably denominate them Allopbyli, or men of another tribe, that is to fay, of another tribe than those of the Canaanites, Perizzites, or Hivites. Thus far I have the happiness of agreeing with Col. Vallancey; but I doubt whether the Danai were the same as the Irish Dadanas, or scriptural Dodanim; for, if there be any truth in history, the Danai came from Egypt, not from Chaldea. It is proper for me to observe, that Col. Vallancey derives the word Pelasgi from the Irish or Celtic Felasge, a wanderer. Such an appellation certainly describes their character very accurately; the reader therefore will judge for himself, whether he prefers this etymology, or the former one. It is possible, that the Phallus received its name from the Palli, Pelasgi, or Palestini. much the Pelasgi were addicted to the phallic worship, the reader will shortly be informed. Miphletzeph, the idol of Maachah, (1 Kings xv. 13.) feems to be Ma-Phallafath, the great phallic goddess. I think, that she was rather Venus or Mylitta, than Priapus, as Selden supposes. (See Seld. de Diis Syris, Synt. ii. cap, 5.) Perhaps however we ought to derive Palli, Pelasgi, Palestini, neither from Peleg nor Felasge; but to deduce these feveral appellations from Phallus, rather than, what I just observed, vice versa. It certainly is not improbable, that those nations were so called from their worship of the Phallus, fince the Hindoos affure us, that the Ionians or Yonijas received their name from their devotion to the mysteries of the Yoni.

fome-

fometimes, as we learn from Dionysius of Halicarnassus, even confidered as one and the same people ". Sophocles accordingly, in a fragment of the tragedy of Inachus, mentions them as such.

Ιναχε γεννατως, παι κρηνων Πατρος Ωκεανε, μεγα ωρεσθευων Αργες τε γυαις, 'Ηρας τε παγοις, Και Τυρρηνοισι Πελασγοις ^x.

Hail Inachus, thou son of hoary Ocean! Great is thy name throughout Junonian Argos, And dear to the Tyrrhenian Pelasgi.

In Italy, they seated themselves upon the banks of the lake Cotylè, the floating island of which I have already conjectured to be of the same nature as that in the vicinity of the Egyptian Buto ,. Here, during the prevalence of a samine with which their new settlements were afflicted, they vowed tenths to Jupiter, Apollo, and the Cabiri.

The leader of the Pelasgi and the Lydians, in this expedition, was Tyrrhenus or Tyrsenus, who was supposed by some to have been

the

[&]quot; Εκαλείδο δε ύπο των αλλων ανθεωπων, της τε χωρας επικλησει αφ' ης εξανες ποαν, και του παλαιου γενες μπημη, οί αυτοι Τυρρηνοι και Πελασγοι. Dion. Halic. Ant. Rom. lib. i. cap. 25.

x Soph. apud Dion. Halic. Ant. lib. i. cap. 25.

y Vide supra p. 61, 65.

the son of Atys or Attis king of Lydia ²; by others, of Hercules ^a; and by others of Telephus, who, as we have seen, was born of Hercules and Augè, and was exposed along with his mother in an ark. The second son of Telephus was Tarchon ^b.

With regard to these varying genealogies it may be observed, that Hercules, Attis, and Telephus, are in fact one and the same perfon, being all equally the patriarch Noah: accordingly we find, that Attis is represented as the paramour of Cybelè, the great arkite mother of the hero-gods. Attis in short was no other than Bacchus^c; and the shameless rites, attached to his fervice, appear to have originated, partly perhaps from a tradition of the crime committed by Ham against his father, but principally from a notion, that the Ark was the confort of Noah. The ancient mythologists confidered this vessel in the light of an universal mother to the renovated human species, and the patriarch in that of a

fa-

² Τυςσπιος, και Λυδος, Ατυος παιδές ησαν, του Λυδων βασιλιως. Tzet. in Lycoph. ver. 1351.

^a Tyrrhenus Herculis filius. Hyg. Fab. 274.

^b Τυροηνια δε ή Ιταλια, απο Τυροπνου του Τηλεφου υίου— Ήρακλεους και Αυγης της θυγατρος Αλεου, παις Τηλεφος Τηλεφου και Ίερας, Ταρχων και Τυροπνος. Tzet. in Lycoph. ver. 1237, 1242.

^{*} Τον Διονυσον τινές Αττιν προσαγορινέσθαι θελουσιν, αιδοιών ες ερημενον. Clem. Alex. Cohort. ad Gent. p. 16.

father: whence they were adored in the Mysteries under symbols, by which, not only genuine religion, but even common decency, was most scandalously outraged d.

d De origine superstitionis phallicæ, a samoso quodam libello, non minus impio quod ad sidem Christianam, quam spurco et impudico quod ad bonos mores attinet, prorsus dissentio. In hoc scilicet libello, phalli mysteria ad universæ naturæ vim genialem passim referuntur: mihi vero contra ad diluvium omnino pertinere videntur; sicut enim Arcæ vulva, ita Noaci phallus erat symbolum. Inter Tyrrhenos igitur sive Lydos, Pelasgorum socios, necnon inter Indos, Hierapolitanos, atque Corybanticos, invaluere quædam sabulæ, unde apertè liquet mysteria phallica eadem esse quæ mysteria Cabirica sive archica.

"Apud Timotheum non ignobilem theologorum virum," verba sunt Arnobii, " necnon apud alios æque doctos, super " magna deorum matre, superque sacris ejus, origo hæc sita "est, ex reconditis antiquitatum libris et ex intimis eruta, " quemadmodum ipse scribit, insinuatque mysteriis. In Phry-" giæ finibus inauditæ per omnia vastitatis petra, inquit, est " quædam, cui nomen est Agdus, regionis ejus ab indigenis sic " vocata: ex ea lapides sumptos, sicut Themis mandaverat " præcinens, in orbem mortalibus vacuum Deucalion jactavit " et Pyrrha: ex quibus cum cæteris et hæc, Magna quæ di-"citur, informata est Mater, atque animata divinitus."-Reliqua pars fabulæ minimè patet, donec infortunium Agdestidis narrat Arnobius. "Fit, ut infolita re (nempe vino) victus, " Agdestis soporem in altissimum deprimatur. Adest ad insi-" dias Liber, ex setis scientissimè complicatis unum plantæ in-" jicit laqueum, parte altera proles cum ipsis genitalibus occu-" pat : exhalata ille vi meri corripit fe impetu, et adducente " nexus planta, suis ipse se viribus, eo, quo suerat, privat sexu." (Arnob. adv. Gent. lib. v. p. 157.) In hac fabula quanquam in-

The Pelafgi are faid by Herodotus to have

interesse quoddam Agdestidi Liber videtur, nihilominus Agdestis iste deviratus procul dubio est Attis sive Bacchus. Hinc rectè Clemens: Τοι Δίοιυσοι τικες Αττιν περσαγορευεσθαι θελουσιι, ΑΙΔΟΙΩΝ ΕΣΤΕΡΗΜΕΝΟΝ. (Cohort. ad Gent p. 16.) Hinc etiam Ovidius:

Deque viro sias nec fæmina, nec vir, ut Attys, Et quatias molli tympana rauca manu.

Ibis, ver. 455.

Hinc idem Clemens: Ταυτα οἱ Φρυγες τελεσκεσι Ατθιδι, και Κυ-Θελη, και Κορυθασιν. (Cohort. p. 13.) Sicut igitur Agdestis sive Attis Noacus, ita Cybelè magna mater sive Arca. Vocula autem Agdestis vel Agdus est Ag-Dus, deus Oceani; lapisque Agdus, nihil aliud quam cubus archæi Mercurii.

Valent etiam apud Indos eadem mysteria phallico-archica. Inter diluvium scilicet 70 Yoni, sive vulva, formam navis Arghæ, (hoc est Arcæ Noëticæ,) fertur induisse, Lingam interea sive Phallo mali officium sibi vindicante. (Asiat. Res. vol. vi. p. 523.) Notandum est Phallum Maha-Devæ, qui Osiris vel Noacus solaris procul dubio est, sacrum in primis haberi; (Maur. Ind. Ant. vol. ii. p. 158, 166.) unde in sacello speluncæ Elephanticæ apud Bombaiam symbolum hoc impurum adhuc videre licet. (Ibid. p. 156.) Hinc evenit, ut Maha-Deva Noëticus, in tabellis Indicis, media nave Argha haud raro sese erigat, vicesque mali aut ithyphalli ipse gerat. (Asiat. Res. vol. vi. p. 523.)

Eadem necnon mysteria apud Hierapolitanos invaluere; famaque crebra pervulgata suit, quod quidem animadversione est præcipuè dignum, a Baccho seu Noaco suisse instituta in perpetuam Deugalionis diluvii memoriam. Τα δι προπυλαία του ίξου, ες ανεμον Βορεην αποκεκρινται, μεγεθος όσον τε έκατον οργυιεων. Εν τουτοισι τοις προπυλοίσι και οί φαλλοι έςασι, τες Διονυσος εςποαλο, κλικιην και οίδε τριηκοσίων οργυιεων. — Ες τουτεών τον ένα φαλλον ανηρ έκαςου ετεος δις ανερχεται, οικείι τε εν ακρω τω φαλλω χρονον έπτα ήμεσεων. Τοt nempe dies inter singulos ex arca columbæ volatus inter-

formerly occupied Samothrace, and to have

interfuerunt. — Αλλοισι δι δοκειι και ταδι Δευκαλιωνος εινικα ποιειδαι, εκεινης ξυμφοςης μπιματα, όποτε οἱ ανθρωποι ες τα ερεα και ες τα
περιμηκεα των δενδρεων ηιισαν, το σολλον ύδωρ ορρωδεοντες. (Luc. de
Dea Syra, sect. 28.) In Hierapoli ædes fuit celeberrima Deæ
Syræ, a Lydo Attide Rheæ dicata; Attis scilicet orgia Phrygibus, Lydis, et Samothracibus, tradidit: alii vero se persuasos
habuerunt a Semiramide conditum suisse templum, matrique
Derceto dicatum. (Ibid. sect. 14, 15.) Hæc autem Derceto
sive Rhea, sicuti jam antea monstravimus, Venus est marina,
id est Arca Noëtica; Semiramisque, columba. Bene ergo docet Hesychius; Σεμιραμις, περισερα ορειος.

Quoniam igitur phallica superstitio a diluvio originem duxit, apud mystas veneratione habita est maxima arca quædam, veretrum Bacchi continens, haud aliter quam navis Argha phallum Maha-Devæ. Hanc nefandam idololatriam secum in Hetruriam tulerunt sacerdotes Corybantici. Καθειρους δι τους Κορυβαντας καλουντες, και τελευτην Καθειρικην καταγγελλεσιν αυτω γας δη τυτω τω αδελφοκτονω, την κισην ανελομενω, εν ή το τυ Διενυσου αιδοιον απεκειτο, εις Τυρέηνιαν κατηγαγον, ευκλεους εμποροι φορτικ' καρταυθα διετριβετην, φυγαδι οντε, την πολυτιμητον ευσεδειας διδακαλιαν, αιδοια και κισην, θρησκευειν παραθεμενω Τυρέηνοις. (Clem. Alex. Cohort. ad Gent. p. 16.)

Ηæc Phalli mysteria, teste Herodoto, primum apud Graios instituit Melampus, Bacchi, sive Noaci honoris causa: ipso nempe Melampo a Cadmo, Phænicibusque, initiato. Orgia autem phallico-Cabirica prius nota erant Pelasgis, quam in Græciam sese contulerunt Ægyptiaci Hellenes. Ελλησι γαρ δη Μελαμπους εςιν ὁ εξηγησαμενος τυ Διονυσου τουνομα, και την θυσιην, και την πομπην του Φαλλου.— πυθεσθαι δε μοι δοκεει μαλιςα Μελαμ-πυς τα περι τον Διονυσον παρα Καδμου τε του Τυριου, και των συν αυτω εκ Φοινικης απικομενων ες την νυν Βοιωτίαν καλεομενην χωραν.—Του δε Έρμεω τα αγαλματα ορθα εχειν τα αιδοία ποιευντες, ουκ απ' Αιγυπτίων μεμαθηκασι, αλλα απο Πελασγων, πρωτοι μεν Έλληνων άπαντων Αθηναιοι παραλαδοντες, παςα δε τυτων ωλλοι. Αθηναιοισι γας δη

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T7:16-

there established the mysteries, which they

τηνικαυτα ες Έλληνας τελεουσι Πελασγοι συνοικοι εγενοντο εν τη χωρη δθεν ανες και Έλληνες ηρξαντο νομισθηναι δς ις δε τα Καθειςων οργια μεμυηται, τα Σαμοθρηϊκες επιτελευσι λαθοντες αναρα Πελασγων, ότος ώνηρ οιδε τα λεγω. Την γας Σαμοθρηϊκην οικεον προτερον Πελασγοι ότοι, τοι ανερ Αθηναιοισι συνοικοι εγενοντο, και αναρα τουτων Σαμοθρηϊκες τα οργια αναραλαμβαιμσι. Ορθα ων εχειν τα αιδοια ταγαλματα του Ερμεω, Αθηναιοι αρωτοι Έλληνων αναρα Πελασγων μαθοντες, εποιησαντο. Οι δε Πελασγοι ίρον τινα λογον αερι αυτου ελεξαν, τα εν τοισι εν Σαμοθρηϊκη μυσηριοισι δεδηλωται. (Herod. lib. ii. cap. 49, 51.) Mercurius iste ithyphallicus, ab Herodoto memoratus, idem est qui Maha-deva, Osiris, Bacchus, Attis, Priapus, Baal-Peor, et Baal-Berith; unde τω Baal-Berith, sive domini fæderis, (scilicet Noëtici,) non minus quam aliorum numinum Cabiræorum, symbolum fuit phallus. (Talm. Hier. fol. xi. col. 4.)

In ipsa etiam Anglia adhuc supersunt quædam phallicæ Hyperboreorum superstitionis vestigia. Primo scilicet die Maii, per vicos Britanniæ haud paucos, circa perticam terræ insixam, quam Græci φαλλο, nuncupant, tripudiare solent puellæ, juvenesque rustici, vulgi interim hilari circumstante corona. Ab Indis autem, Ægyptiis, et Druidibus, hic ipse dies mysteriis phalli helio-archicis æque fuit dicatus: tunc enim temporis Sol constellationem subit Tauri, qui divo Arcæ magno, sive Jupiter, sive Maba-Deva, sive Baccbus, sive Osiris sit nuncupatus, ubique sacer habitus est; veteresque mythologi, qui astronomiam idololatriæ nunquam non miscebant, in medio cœlo taurum archæum lucentemque Solem una conjunctos viderunt. (Maur. Ind. Ant. vol. vi. p. 87. et insra.)

Denique, quoniam Cabiri funt dii architæ, quoniamque mysteria phallica mysteriis Cabiricis per omnem terrarum orbem sunt conjuncta; quoniam insuper Bacchi, Osiridis, sive Noaci, honoris causa instituta fuit phallophoria; quoniamque tandem, cum apud Phrygas, Corybantas, et Tyrrhenos, tum præcipuè apud Indos, et Hierapolitanos, ad Noacum atque Arcam Phallum et vulvam pertinere omnino liquet: mysteria certè

afterwards, in conjunction with the Tyrrheni, carried into Italy . Hence the term Casmilus, the Samothracian title of Mercury, was well known to the ancient Etrurians; hence also we have every reason to suppose, that the names of those, who conducted the expedition of the Pelasgi and the Lydians into Italy, would be fragments of the old facred dialect of Samothrace: and hence we shall have no reason to be furprized, if we find the whole country replete with appellations allufive to the united worship of the Sun and the Ark. Accordingly Tyrsenus is Tor-San-Nus, the belio-tauric Noah f; Tarchon is Tor-Chon, the priest of the bull; Attis is At-Es, the burning Sun; Telephus is Tel-Oph, the folar serpent; Augè is Auga, the oceanic Ark; and her imaginary mother Neëra, who was descended from Arcas g, is Nera, the marine Ark h. In a fimilar manner, the Etrurian city Perusia i is P'Eres-

certè antiqua phallica sive Bacchi, sive Osiridis, sive Attidis, sive Maha-Devæ, sive Cabirorum, ad diluvium, ut videtur, jure sunt referenda.

- e Herod. lib. ii. cap. 51.
- Hence Jupiter or the Sun is called Zan; Zan, Zens. Hefych. Our own word Sun is the same ancient term. Zan or San appears to be a contraction of As-On, the solar orb.
 - g Apollod. Bibl. lib. iii. cap. 9.
 - h From the same radical Ner we may also deduce Nereus.
 - i Strab. Geog. lib. v. p. 226.

Aia,

Aia, the land of the Sun; while the Italian river Ciris k; and the Italian city Siris, in the neighbourhood of which a colony of the Ionians, or worshippers of the dove, fixed their residence, derived their respective names from Car, or Sir, the Sun. Italy itself, according to Tzetzes, was originally called Argessa, or the land of the Ark. It was afterwards denominated Saturnia, from Saturn or Noah; Ausonia, from Auson, or As-On, the solar fire; Tyrsenia, from Tor-San, the belio-tauric god; and lastly Italia, from Italus, or Taurus, the belio-Noëtic bull m. This Italus, as we shall

k Κιςις και Κυλιςαρνος, ποταμοι εισι Ιταλικς. Tzet. in Lycoph. ver. 946.

¹ Σιρις και Λευταρνία πολεις Ιταλίας. Ibid. ver. 978. Ιωνες, ηγουν Αθηναίοι, προ των Τρωϊκών ελθοντες εις Ιταλίαν, ωκήσαν αθερι Σιριν. Ibid. ver. 987.

 $^{^{\}mathrm{m}}$ — Ιταλίαν, $\dot{\mathfrak{n}}$ ωριν Αργέσσα εκαλείτο είτα Σατουρνία, από του Κρονου' - ειτα απο τινος Αυσονος, Αυσονια' ειτα Τυρσηνια' ειτα απ' Ιταλου, η αφ' ένος ταυρου-Ιταλια ή χωρα εκληθη. Ibid. ver. 1232. Italus is Ait-Al or Tal, the Sun; and in consequence of the folar deity being worshipped along with the Tauric Noah, the word Italus, in the ancient Etruscan dialect, signified a buil. Τυρόηνοι γας Ιταλον τον ταυρον εκαλεσαν. Apollod. Bibl. lib. ii. cap. 5. It had the same meaning also in the old language of Greece. Græcia antiqua, ut scribit Timæus, tauros vocabat Ιταλυς. Varro de Re Ruft. lib. ii. cap. 5. And yet Hefychius assures us, that Talus is the Sun. Ταλος, δ ήλιος. Italy was likewise called Janicula from Janus-Oenotrius, and Camesona from Cameses, or Cam-Es-Es, the intensely burning god. complura a diis et ducibus fortita fuit nomina, a Jano quidem VOL. I. 7aniвb

hereafter see, was the same mythological character as the Cretan Talus or Italotus; in other words, the tauric Noah worshipped in conjunction with the Sun. We find also evident vestiges of the introduction of the diluvian superstition in the fabulous history of the foundation of Mantua. This city is said to have been built by Ocnus the son of Manto, who was a reputed prophetes, and was seigned to have sled from Thebes into Italy: hence Mantua was always considered as a Theban colony. The circumstance of this colony

Janicula, quem quidam Oenotrium dictum existimant, quia invenit vinum et far: Camesena a Camese, et a Saturno Saturnia, Saleumbrona quoque a gentilibus. M. Caton. Fragm. de Orig. fol. 165. Cameses et Saturnus rate Thuscum venerunt in amnem ad eundem Janum, uti Berofus, Trallianus, Hyginus, et Macrobius in primo Saturnalium, et Ovidius in primo de Fastis afferunt. Ann. Viterb. Comment. in Caton. Fragm. fol. 166. It is remarkable, that Janus-Oenotrius is faid by Myrfilus to have been an Arcadian, or arkite, and by his commentator Annius, to have been the fon of Jasius, the brother of Dardanus. (Myrs. de Bello Pelasg. fol. 146.) Pseudo-Berofus however plainly afferts, that Janus was no other than Noah; (Beros. Ant. lib. iii. fol. 25.) a circumstance, which greatly corroborates the preceding remarks on the mythological history of Troy. Cato mentions a town in Italy supposed to have been founded by this Janus, and thence called Arin-Janus. (Cat. Fragm. fol. 162.) This name is evidently Aron-Jain, the Ark of the wine god. I was mistaken in a former etymology which I gave of Janus. See Horæ Mosaicæ, vol. i. p. 167.

n Ocnus Mantuam dicitur condidiffe, quam a matris nomi-

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having come from Thebes or Thebah sufficiently points out the import of the tradition: accordingly Ocnus is Oc-Nus, the oceanic Noah; and Manto is Man-To, the divine Ark. The same helio-diluvian worship seems likewise to have been carried into several of the Italian islands. Hence Elian speaks of a terrific dragon, which was adored in Malta o; hence Corsica was called by the Greeks Curnus, from Cur-Nus, the solar Noah; and hence Sardinia received its appellation of Sar-Adon-Aia, or the land of the lord Sun. In the last of these islands was a city built by the Carthaginians, and denominated Carnalis, in honour of Car-Ain-Al, the solar fountain of sire.

I shall now proceed to consider the mytho-

ne appellavit: nam fuit filius Tyberis et Mantus Thyrefiæ Thebani vatis filiæ, quæ post patris interitum ad Italiam venit. Serv. in Æneid. lib. x. p. 587. Thebani ab Ocno missi. M. Caton. Fragm. de Orig. fol. 188. Mantua suo conditore Ocno illustris. Ibid. fol. 172. Servius however informs us also, that *Mantus* was a title of Pluto. Mantuam autem ideo nominatam, quod Etrusca lingua Mantum Ditem patrem appellant, cui etiam cum cæteris urbibus et hanc consecravit. The reason of this is obvious; Pluto is Noah, and, as Manto is the Ark, so Mantus is Man-Thus, the god of the Ark.

Of Bel and the Dragon we find the folar god Baal accompanied by his usual emblem the serpent.

P Paul. Phoc. p. 838.

B b 2

logy

logy of Crete, which was one of the principal fettlements of the Cabiric priests, and from which a colony was supposed to have migrated into Italy, under the command of Cleolaus the son of Minos q.

In Crete then we find the Cabiri worshipped under the title of Curetes, Idèi Dactyli, or Telchines; the import of which last word is priests of the Sun, the priests frequently bearing the names of the gods, whom they ferved. These Telchines are faid by Nonnus, in allusion to the deluge, to be the fons of Neptune's: Diodorus however varies, in some slight measure, from the poet of the Dionyfiacs, though, according to his account alfo, they were allied to the ocean. They first, he informs us, inhabited Rhodes, and were reported to be the children of the sea. Neptune was committed to their care when an infant by his mother Rhea; and they brought him up, in conjunction with Caphira, or Cabira, the daughter of Oceanus t.

Dionys. lib. xxvii. p. 463.

[¶] Solin. Polyhist. cap. 2.

Tal-Chon is a contraction of Ait-Al-Chon, as Italia is of Ait-Al-Aia,

Σωματα Τελχικών τυμβευσατε γειτονι ποντώ,
 Πατζι Ποσειδαώνι μεμπλοτα.—

t Caphira is evidently a mere variation of Cabira, the great god-

They were celebrated for many useful inventions ": and several ancient statues of the gods were ascribed to their workmanship; such as the Telchinian Apollo of Lindus, Juno and the Telchinian nymphs of Jalisus, and Juno Telchinia of Camira*. They were also reckoned magicians, who could produce clouds and rain at pleasure, and are even said to have foretold a deluge ". When this catastrophè took place, a few persons only escaped, among whom were the sons of Jupiter ". As for the Telchines, they were dispersed; and one of them went into Lycia, where he built a temple to Apollo upon the river Xanthus,

goddess; and, like Venus, or Isis, the was a personification of the Ark.

в b 3

ſo

¹¹ Την δε νησον ονομαζομενην 'Podov πεωτοι κατώκησαν οι πεοσαγορευομενοι Τελχικες' έτοι δ' ησαν υίοι μεν θαλασσης, ως ο μυθος απαραδεδωκε΄ μυθολογενται δε μετα Καφείρας της Ωκεανου θυγατρος εκθρεψαι Ποσειδωνα, 'Pεας αυτοις απαρακαταθεμένης το βερφος. Γενεσθαι
δ' αυτης και τεχνων τίνων εύζετας, και αλλων των εις τον βιον χερησιμων
τοις ανθρωποις εισηγησασθαι. Diod. Sic. Bibl. lib. v. p. 326.

^{*} Παρα μεν γαρ Λινδίοις Απολλωνα Τελχινιον ωροσαγορευθηναι, παρα δε Ιαλισιοις Ήραν και νυμφας Τελχινιας, ωαρα δε Καμειρευσι Ήραν Τελχινιαν. Ibid.

Υ Λεγονται δι έτοι και γοητες γεγονεναι, και φαραγειν ότε βυλοιντο νεφη τε και ομέρες και χαλαζας. Ibid.

² Χρονώ δε ύς εροι προαιδομενους τες Τελχινας τον μελλοντα γινεδαι κατακλυσμον, εκλιπειν την νησον, και διασπαρηναι. Ibid. p. 327.

a Ibid.

fo called from Zan-Thus, or Zan-Dus, the folar deity b.

The Telchines are further faid to have had a fifter, denominated Halia. She was the concubine of Neptune; and bore to him fix fons, and one daughter, from whom the island Rhodos or Rhodes was supposed to have received its name c. This happened at the period of the Titanic or diluvian war; whence we find a prevailing tradition, that there were giants at that time in the ifle of Rhodes. These giants were, in fact, the same as the impious race of the Titans, who perished beneath the waves d. They are accordingly faid to have been fubdued by Jupiter, who afterwards espoused the nymph Imalia, and by her became the father of Spartèus, Cronius, and Cutus e.

In

b Diod. Bibl. lib. v. p. 327.

Ποσειδωνα δε ανδρωθεντα ερασθηναι της των Τελχενων αδελφης 'Αλιας, και μιχθεντα ταυτη γεννησαι παιδας, έξ μεν αρξενας, μιαν δε θυγατερα 'Ροδον, αφ' ής την ησον ονομασαι. Diod. Sic. Bibl. lib. v. p. 327.

d Vide infra chap. ix.

^{*} Γενεσθαι δε κατα τον καιρον τουτον, εν τοις προς Εω μερεσι της νησε τες κληθεντας γιγαντας ότε δη και Ζευς καταπεπολεμηκως Τετανας, ερασθηναι μιας των νυμφων Ιμαλιας ονομαζομενης, και τρεις εξ αυτης τεκνωσαι αιαιδας, Σπαρταιον, Κρονιον, Κυτον. Diod. Sic. Bibl. lib. v. p. 327.

In the posterity of Neptune by Halia, we may again observe the number feven occur; the number equally of the Titans, the Corybantes, and the Cabiri; the number in short of the persons preserved in the Ark, exclusive of the head of their family: while in the three sons of Jupiter we recognize the triple offspring of Noah, excepting only that Cush, or Cuth, is erroneously introduced among them s.

With regard to Rhodos, the daughter of Neptune, she is said to have been beloved by the solar deity, and to have borne him seven sons and a daughter, who were styled Heliadæ. These seven Heliadæ, for the number seven here again makes its appearance, are the same as the seven Titans, Cabiri, or Corybantes; and their sather is the great patriarch worshipped in conjunction with the Sun. Hence their names are all significant. Ochimus is derived from Oc, the Ocean; Cercaphus from Cer-Oc-Aph, the solar god of the Ocean; and Macar from Ma-Car, the great Sun s. Actis signifies a

B b 4

Solar

f This circumstance arose from the consusion among the heathen deities, which I have noticed above. Jupiter was sometimes Noah, and sometimes Ham; hence, while a triple offspring is assigned to him, Cutus or Cuth is mentioned as one of that offspring.

g Car or Macar was also the name of the son of Phoroneus, the founder of Megara. Paul. Attic. p. 95.

folar ray; Genages is Chen-Ag, a priest of the Ocean; Triopas is Tor-Op, the bull-serpent; Candalus is Chan-Tal, a priest of the Sun h; and lastly, the virgin Electryone, who is joined with her seven brothers, is El-Oc-Tor-Ionah, the divine tauric dove of the Ocean i.

I have observed, that one of the Corybantes was supposed to have been slain by his two brothers k. This imaginary murder I apprehend to be the very same circumstance as the death of Bacchus, Osiris, or Adonis; in other words, it was nothing more than the allegorical death of Noah, his entrance into the Ark. A similar tradition occurs also in the history of the Telchines. Apis, of the line of Inachus, is said by Apollodorus to have been killed by Thelxion and Telchin; and yet, with a variation not unusual among the ancient mythologists, Apis is also made the son of Telchin, the grandson of Europs, and the

great

h Chan-Tal is the fame as Tel-Chin; the radicals being merely inverted.

¹ Ἡλιον δε κατα μεν τον μυθον ερασθεντα της 'Ροδυ, — καν γενεσθαι τους κληθεντας απ' αυτυ 'Ηλιαδας ίπτα τον αριθμον. — Ειναι δε τους έπτα υίκς, Οχιμον, Κερκαφον, Μακαρα, Ακτινα, Γεναγην, Τριοπαν, και Κανδαλον' θυγατερα δε μιαν, 'Ηλεκτρυονην. Diod. Sic. Bibl. lib. v. p. 327.

k Vide supra p. 131.

Apollod. Bibl. lib. ii. cap. 1.

great grandson of Egialeus, who was reckoned by the Sicyonians an autochthon, or aboriginal m. This Egialeus, the fabulous founder of Sicyon, is fupposed by Clemens Alexandrinus to have flourished at the era of the flood of Ogyges; and to have been contemporary with Phoroneus the fon of Inachus, and with Cres the first king of Crete n. It is very remarkable, that, while Apis is fabled on the one hand to be the fon of Telchin, or the descendant of Inachus, he is described on the other as the fon of Jason the Argonaut°; and yet is further declared to be the same as the Egyptian Serapis p. Hence it appears, that three feveral genealogies are ascribed to Apis: he is defcended from Inachus; from Telchin, and Europs; and from Jason. This apparent discrepancy can only be accounted for, upon the fystem, adopted throughout the whole of the

pre-

^m Αιγιαλεως δε Ευρωπα γενεδαι φασιν, Ευρωπος δε Τελχινα, Τελχινος δε Απιν. Pauf, Corin. p. 123.

π Ην δε κατα την Έλλαδα, κατα μεν Φορωνεα τον μετ Ίναχον, ὁ επό Ωγυγε κατακλυσμος, και ή εν Σικυωνι βασιλεια, ωςωτου μεν Αιγιαλεως, ειτα Ευρωπος, είλα Τελχινος και ή Κρήλος εν Κρητη. Ακεσιλαος γαρ Φορωνεα πρωτον ανθρωπον γενεσθαι λεγει όθεν και ό της Φορωνελος ποιητης, ειναι αυτον εφη ωατερα θνητων ανθρωπων. Clem. Alex. Strom. lib. i. p. 380.

[°] Απιν τον Ιασονος. Pauf. i. Eliac. p. 376.

 $^{^{\}rm P}$ Απις—νομισθεις θεος εκλ**η**θη Σαραπις. Apollod. Bibl. lib. ii. çap. 1.

present work. The genealogies, and the perfors contained in them, are equally sabulous, relating on the one hand to the events of the deluge, and on the other, to the introduction of the solar superstition. Thus, while Apis is supposed to be the descendant of Inachus, Phoroneus, or Jason; he is likewise the great god of the Egyptians, and the offspring of Telchin, the priest of the Sun, and Europs, the stery serpent?

Strabo informs us, that the Telchines were originally fettled in Crete; whence they migrated, first into Cyprus, and afterwards into Rhodes. He mentions likewise, that they were excellent artificers in brass and iron, and that they made the sickle of Cronus. In

This Egyptian tauriform god Apis was worshipped also in Italy. Duravit Saturnia nomen totidem ferme annis quot ante aurea ætas usque ad Apim, deorum Italiæ ultimum, ut Antiochus Syracusanus scribit, a quo Apenina, quam Tauricam idem interpretatur. M. Caton. Fragm. de Orig. fol. 166. Osiris, being the same as Saturn or Janus, is likewise said to have come into Italy, and there to have conquered the giants. Osiris depressit gigantes, qui jam tyrannidem cæperant—Osiris tota Italia potitus, decem annos illam tenuit, et a se nominavit in triumphum. Beros. Ant. lib. v. sol. 65, 66.

^τ Ελθειο δ' εκ Κρητης (τους Τελχισας) εις Κυπρου πρωτου, ειτ' εις 'Podou' σερωτους δ' εργασασθαι σιδηρου τε και χαλκου' και δη και την αρπην τω Κρουω δημιουργησαι. Strab, Gcog. lib. xiv. p. 654. We have already feen, from the fame author, the connection of these Telchines with the river Styx, or the deluge; in allu-

consequence however of the wide diffusion of the helio-arkite fuperstition, many different places, and those in many different countries, were called after the name of the Telchines. and the folar god Tel or Tal. Thus Telchis was a city in Ethiopia; and Telchinia was the ancient title both of Crete and Sicyons. In a fimilar manner, Telamon was a town in Tyrsenia; Telanè was the oldest city of Syria, being founded by Ninust; Telmera and Telmissa were cities of Caria; and Telphussa was a city of Arcadia u. One of the colonies of the Telchines is faid by Paufanias to have come from Cyprus into Beotia, the land of the arkite bull, and there to have built a temple to Minerva Telchiniax. Rhodes was from

fion to which event they were supposed to have forged the trident of Neptune.

- Меуас Эеос ирга дения.

Αορί τριγλωχικί, το οί Τελχινές ετευξαν.

Callim. Hymn. ad Del. ver. 30.

From this circumstance of the Cabiri or Abiri being esteemed artificers, while they were at the same time thought to be the sons of Vulcan, I suspect that the Latins termed all artificers in general Fabri, which seems to be Ph'Abiri, and contractedly Ph'Abri.

- * Steph. Byzan. de Urb. p. 702.
- ^t Ibid. p. 701.
- u Ibid. p. 702.
- x Κ ω Αθηνας εν Τελμησσώ Τελχινίας ες ν ίερον, αγαλμα ουκ εχον. Ες δε την επικλησιν αυτης ες ν εικαζειν, ως των εν Κυπρώ στοτε οικησαν-

TWI

them called *Telchinis*; and before their time, it bore the name of *Ophiufa*, on account of the ferpent worship which had been established in it y. We find a people denominated *Talares* in Thessaly z, and in Caria we meet with a foothsayer, intitled *Telmisus*, or a priest of the Sun z. Another of these Cabiric priests was called *Telondes*; and he slourished at the time, when Pelargè was sabled to have restored the Cabiric worship, which had been interrupted by a Theban war b. Pelargè I take to be Bela-Arga, the lordly Ark; and the war was probably that, which preceded the union of the two superstitions, and which the Greeks had translated into their own country.

The Telchines then being thus feated in Crete, we shall find also, in the same country, the Curetes, and the Idèi Dactyli. The first of these, when they quitted the island, are

των Τελχινών αφικομενη μοιρα ες Βοιωτες, ίερον ίδρυσατο Αθηνας Τελχινιας. Paul. Boot. p. 746.

faid

y Εκαλείτο δ' ή 'Ροδος ωροτεςον Οφισσα και Σταδια, είτα Τελχίνις από των οικήσαντων Τελχίνων την νήσον. Strab. Geog. lib. xiv. p. 653.

z Ταλαρες Θετίαλων. Ibid. lib. ix. p. 434.

² Τελμισον εν Καρια. Clem. Alex. Strom. lib. i. p. 400.

^b Τηλωνδης δε, και όσοι γενους Καβειριτων ελιποντων, κατελθουσιν αυθις εις την Καβειραιαν. Πελαργην μεν δη κατα μαντευμα εκ Δωδωνης και αλλα εμελλεν ες τιμην κατας ησεσθαι, και οί θυσια φερον εν τη γαςςι ίερειον. Paul. Bœot. p. 759.

faid to have fettled in Caria c. Much about the same time. Inachus was busied in searching for his daughter Io, in which fervice he employed Curnus; who, at length despairing of fuccefs, took up his abode in Caria, where he built a city of his own name d. A variety indeed of countries, as well as a variety of genealogies, is affigned to the Curetes, or Cabiri; and the chronological order of their migrations is equally confused. The fact is, each particular nation, from a vain defire of acquiring the reputation of fuperior antiquity, pretended, that the Cabiri had first resided among them; and had afterwards proceeded to other parts of the world: accordingly we find, that they are fometimes faid to have come from Crete to Rhodes, and fometimes from Rhodes to Crete. With fimilar inconfiftency, the author of the Phoronis mentions, that the Curetes were Phrygian musicians;

and

c Λεγεται πεντε Κυςντας εκ Κρητης— πλευσαντας εις την χερροησον τυς μεν κατοικυντας αυτην Καρας εκβαλειν. Diod. Sic. Bibl. lib. v. p. 331. Hence, as I have just observed, a Carian priest was called Telmisus.

⁻ d Ου πολυ δε τυτων κατοπιν, Ιναχον τον Αργειων βασιλεα, αφαεισθεισης της θυγατρος Ιυς εξαποςειλαι Κυριον ένα των πγεμονικων ανδρων—'Ο δε Κυριος επι πολλά της οικυμενης μερη πολανηθεις, και μη
δυναμενος εύρειν ταυτην, κατεπλευσε της Καριας εις την ποροειρημενην
χερξονησοι—Πολιν εκτισεν δμωνυμον έαυτω Κυριον. Ibid. Curnus is
Cur-Nus, Noab the Sun.

and yet immediately after declares, that the Corybantes were Phrygians, and the Curetes, Cretans. He afferts moreover, that they first invented brazen weapons in Eubèa; but others supposed, that they originally came from Bactriana, and that they were given by the Titans to Rhea, as her servants. Some were of opinion, that they were gegenis, or persons sprung from the earth; and some believed them to be Colchians. In the Cretici Logi, they are said to be the guardians of Jupiter, and to have accompanied Rhea from Phrygia into Crete; while many very justly maintained the identity of the Curetes, and Telchines.

We have already seen, that Crete was not only denominated *Telchinis*, but also *Curetis*, and thence contractedly *Crete*. It was so called from the worship of Cur-Ait, the folar orb: accordingly, the most ancient king of the island was supposed to have been named

Cres;

[&]quot;Ο δε την Φορωνιδα γραφας, αυλητας και Φρυγας τες Κυρητας λεγει, αλλοι δε γηγενεις, και χαλκασπίδας. Ο δ' ει τες Κυρητας λεγει, αλλα τυς Κορυδαντας Φρυγας, εκεινους δε Κρητας ' σεριθεσθαι δ' οπλα χαλκα συρωτυς εν Ευδοια' διο και Καλχιδιας αυτους κληθηναι' οί δ' υπο Τιτανων 'Ρεα δοθηναι σροσπολυς ενοπλους τυς Κορυδαντας εκ της Βακτριανης αφιγμενους' οί δ' εκ Κολχων φασιν. Εν δε τοις Κρητικοις λογοις οί Κυρητες Διος τροφεις λεγονται, και φυλακες, ες Κρητην εκ Φρυγιας μεταπεμφθεντες ύπο της 'Ρεας' οίδε Τελχινων εν 'Ροδω εννεα ουτων, τυς 'Ρεα συνακολυθησαντας εις Κρητην, και τον Δια κυροτροφησαντας, Κυρητας ονομασθηναι. Strab. Geog. lib. x. p. 472.

Cres; and the first inhabitants were from him denominated Eteo-Cretes. These are undoubtedly the same as the Idèi Dactyli, who, considered in the light of priests to the gods from whom they borrowed their name, were generally esteemed the aborigines of Crete. Sometimes however, as it has been observed, they were placed in Phrygia; from which country, as we are informed by Ephorus, they

f Oi μεν γαρ την Κρητην κατοικεντες φασιν αρχαιστατους ωας αυτοις γενεσθαι τες ονομαζομενους Ετεο-Κρητας αυτοχθονας ων των μεν βασιλεα Κρητα καλουμενον, ωλειςα και μεγιςα κατα την ιπσον εύχειν τα δυναμενα τον κοινον των ανθρωπων βιον ωφελησαι. Diod. Sic. Bibl. lib. v. p. 333. Both Cres and the Eteo-Cretes were autochthones, a name generally applied to all the diluvians: hence, while Diodorus, as we have just seen, terms the Eteo-Cretes autochthones, Marcianus Heracleotes bestows, in a similar manner, the title of autochthon upon their imaginary monarch Cres.

Mar. Herac. Perieg. p. 23.

Crete was also called Aeria, as well as Curetis, from Aur-Aia, the land of the Sun. Solin. Polyhist. cap. 11. The same appellation was likewise bestowed upon Egypt, and for the same reason. Steph. Byzan. de Urb. p. 38. When the two superstitions were united, words expressive of the arkite worship were naturally introduced. Hence we find in Crete the hill Arginus, (Schol. in Apoll. Argon. lib. ii. ver. 299.) and the city Arcades; (Steph. de Urb. p. 166.) while in Phenicia we meet with a town denominated Arcò. (Ibid. p. 167.) There was likewise an Arcadia in Egypt, (Ibid.) and an island called Arconesus on the coast of Caria. Ibid. p. 168.

accompanied Minos into Europe. They were reckoned magicians, and inventors of the Mysteries; and, during their abode at Samothrace, they are said to have greatly terrified the natives by their incantations. In Crete they discovered the use of fire, and the art of metallurgy h; and one of them bore the name of Hercules. They were occasionally supposed to be ten in number, from some imaginary connection with the singers of Cybelèk, the word Dastylus happening in the Greek language to signify a finger; and they were afterwards increased to an hundred, which is the square of ten!. The name Dastylus how-

ever,

Ε Πρωτοι τοινυν των εις μικμην σαραδιδομενων ώκησαν της Κρητης περι την Ιδαν οί σερσαγοςευθεντες Ιδαιοι Δακτυλοι.—Ενιοι δ' ίτοςυσιν, ων εςι και Εφορος, τως Ιδαιους Δακτυλους γενεσθαι μεν κατα την Ιδην την εν Φρυγια, διαδηναι δε μετα Μινωος εις την Ευρωπην' ύπαρξαντας δε γοητας, επιτηδευσαι τας τε επώδας και τελετας και μυςηρια, και περι Σαμοθεάκην διατριψαντας, ει μετειως εν τυτοις εκπλητίειν τως εγχωριως. Diod. Sic. Bibl. lib. v. p. 333.

h Οί δ' εν κατα την Κρητην Ιδαίοι Δακτυλοί παςαδεδονται την τε τε πυρος χεησίν, και την τε χαλκε και σεδηγού φυσιν εξευςείν. Diod. Sic. Bibl. lib. v. p. 333.

i Isoρουσι δ' αυτων ενα μεν προσαγος ευθηναι Ήρακλεα. Ibid. The fame is afferted by Pauf. Boeot. p. 747. and by Strab. Geog. lib. viii. p. 355. and lib. x. p. 473.

κ Οι δε φασιν, ότι Ιδαιοι Δακτυλοι εκληθησαν, ότι εντος Ιδης είθυχοντες τη 'Ρεα, εδιξιωσαντο την θεον, και των δακτυλων αυτης ηψαντο. Schol. in Apollon. Argon. lib. i. ver. 1129.

¹ Diod. Sic. Bibl. lib. v. p. 333.

ever, as applied to the Cabiri, has not the flightest reference to the human finger; but is one of the many instances of the strange confusion, which the Greeks have introduced, by perverting the terms of ancient mythology into words of a fimilar found in their own dialect. Dactylus is Dag-Tal, the folar fishgod; a compound of the very same signification as Dag-On, the idol of the Philistines. These both equally allude to the worship of Noah, united as it was with the Sabian idolatry. Accordingly we find, that the Idèi Dactyli are fometimes faid to have been the children of Dactylus and Ida, and to have borrowed their title from the name of their father m. As Dactylus then is Dag-Tal, fo their imaginary mother Ida feems to be nothing more than Aidan, the thick vapour or fog, in which the Ark was inveloped during the prevalence of the diluvian waters. For a fimilar reason, the Centaur, or the tauric priest Noah, was supposed to be the offspring of Nephelè, or a cloud.

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CC

Not-

m 'Ως δι Μνασεας εν πρωτω πεςι Ασιας, Ιδαιοι Δακτυλοι λεγονται, απο τυ πατςος Δακτυλυ και της μητρος Ιδης. Schol. in Apollon. Argon. lib. i. ver. 1129. It may be proper to observe, that the Idèi are not always described as being ten: their number varies very considerably. See Schol. ut sup.

[™] Heb. אירה.

Notwithstanding the identity of the Idèi Dactyli, and the Curetes, with an inconsistency by no means unusual in the pagan records, the latter are represented by Diodorus as being posterior in point of time to the former. All knowledge of the truth however was not absolutely lost; for, while some supposed the Curetes to be the children of the Idèi Dactyli, others with more propriety asserted them to have been gegenis, or aboriginals.

In the time of the Curetes flourished the Titans, who are said by the author of the works ascribed to Orpheus, to have consisted of seven brothers, and seven sisters. These, as we have seen, were generally supposed to be the children of Cronus: some however deduced their origin from Heaven, and Earth; while others believed them to be the offspring of Titèa, and one of the Curetes q. They

 $^{^{\}circ}$ Μετα δε τυς Ιδαιυς Δακτυλυς ίς ορυσε γενεσθαι Κυρητας ενεα. Τυτους δ' οι μεν μυθολογυσε γεγονειαι γηγενεις, οι δ' απογονους των Ιδαιων Δακτυλων. Diod. Sic. Bibl. lib. v. p. 333.

P Orph. apud Proc. in Tim. lib. v. p. 295.

Φ Μυθολογικου γαρ οἱ Κρητες γενεσθαι κατα την των Κκρητων ἡλικιαν τὰς καλουμενους Τιτανας. ὑπαρξας δε τον αριθμον ἰξ μεν ανδρας, πεντε δε γυναικας, ὡς μεν τινες μυθολογκουν, Ουρανου και Γης οἰλας. ὡς δε τινες Φασιν, εκ τινος των Κκρητων, και μητρος Τυταιας, αφ' ἡς αυλους ταυτης τετυχειας της προσηγοριας. Αρσενας μεν ουν γενεσθαι τον τε Κρονον και Υπεριωνα και Κοιον, ετι δε Ιαπετον και Κριον, και το τελευταιον Ωκεανον αδελφας δε τουτών την τε 'Ρεαν και Θεμιν και Μηνιμο-

were, in fact, as I have before observed, the fame as the Corybantes, the Cabiri, or the Curetes; in other words, they were the arkite navigators, exclusive of the illustrious head of their family.

In consequence of the identity of the Titans, and the Idèi Dactyli, Apollonius calls one of the latter of these deities, *Titias*, and represents him as the brother of *Cyllenus*.

Τεψαμενοι δευϊνοισι θυηπολιης εμελοντο,
Μητερα Δινδυμην ωολυποτνιαν εγκαλεοντες,
Ενναετιν Φευγιης, Τιτιην θ' άμα, Κυλληνον τε:
Οί μενοι ωολεων μοιεηγεται, ηδε ωαεεδροι
Μητερος Ιδαιης κεκληαται, όσσοι εασι
Δακτυλοι Ιδαιοι Κρηταεες: ές ποτε νυμφη
Αγχιαλη Δικταιον ανα σπεος, αμφοτερησιν
Δεαξαμενη γαιης Οιαξιδος εθλαςησε τ.

They rear an altar next on rifing ground,
Of stones that readiest lay, and wide around
Dispose the branches of the sacred oak;
And Dindymus's deity invoke,
The guardian power of Phrygia's hills and woods,
The venerable mother of the gods.
On Titias and Cyllenus too they call,
Of all her priests most lov'd, and honour'd most
of all.

Mπημοσυπη, ετι δι Φοιδην και Τηθυν. Diod. Sic. Bibl. lib. v. p. 334.

p. 334. r Apoll. Argon. lib. i. ver. 1123.

For

For skill prophetic they alone are fam'd;

Idèan Daetyli these priests are nam'd;

Both whom Anchiala in Dictè's cave

Brought forth, where chill Oaxis rolls his wave.

Fawkes.

Titias is a word of the same import as Titan, for they both equally signify a diluvian; and Cyllenus is Cula-Nus, the arkite Noah. This Cyllenus is evidently the same person as Mercury Cyllenius, who was worshipped along with the other Cabiri by the name of Casmilus; and who, as I have shewn in a former page, was the great oceanic patriarch. Hence, under the title of Socus, or Z'Ocus, the mighty god of the Ocean, he is celebrated by Non-

[•] Apollod. Bibl. lib. iii. cap. 10. — Virg. Æneid. lib. viii. ver. 138.

^t Vide supra p. 283. et infra.

[&]quot; Socus was an ancient appellation of Mercury. Σωκος, δ Έρμης. Suid. Lex. Σωκος ερισυνιος Έρμης. Hom. Iliad. lib. xx. ver. 72. Though the primary fignification of Socus is the great diluvian, yet we find that the title was likewise applied to the crocodile; for Socus seems to be the same term as Suchus or Souchus, which, as Damascius informs us, was a name of that animal. (Damas. Vit. Isid. apud Phot. Bibl. p. 1048.) This supposed identity of the two words Socus and Suchus will appear in a sufficiently striking point of view, if we call to our recollection, that Anubis or the Egyptian Mercury was represented standing upon a crocodile: (see the Print of this deity in Mont. Ant. Exp. vol. ii. part ii. p. 197.) a mode of representation adopted, no doubt, because the crocodile was one of

nus as being the father of the feven Corybantes, or Cabiri, by the nymph Combè.

Ευβοεων δε Φαλαγίας εκοσμεον ασπιδιωταμ Παιδοκομοι Κορυβαντες αεξομενου Διονυσε.

Οί τοτε σαντες ικανον ακιδομενης απο νησυ: Πουμνευς, ειλιποδης τε Μιμας, και οριδρομος Ακμων, Δαμνευς τ', Ωκυθοος τε σακεσπαλος' οίς άμα Βαινων

Συνδρομος Ιδαιώ κορυθαιολος ηλθε Μελισσευς. Ούς ποτε δυσσεδιης κεκορυθμενος αφρονι κεντρώ Σωκος αλίζωνοιο πατης νοσφισσατο πατεης, Κομβης έπτατοκε μετα μητερος· οί δε Φυγοντες Κνωσσιον εδας ίκοντο· και εμπαλιν ησαν αληται Ες Φρυγιην Κρητηθεν, απο Φρυγιης ες Αθηνας, Αλλοδαποι ναετηρες όμες ιοι· εισοκε Κεκροψ

the many fymbols of the Ark, as is evident from the circumstance of the Egyptians denominating it Campfa, (Herod. lib. ii. cap. 69.) which Hesychius affures us signifies an ark or chest. $K\alpha\mu\psi\alpha$, $\Im n\pi$.

Whether Mr. Bryant's very curious remarks upon the allegory of Cupid and Psuchè rest upon any solid soundation, I will not venture to determine; but I cannot forbear adding to them a conjecture, which will hold equally good, whatever opinion may be entertained respecting his interpretation of that allegory. As the arkite crocodile, which saved the life of Menes, Menu, or Noah, (see Diod. Bibl. lib. i. p. 80.) was called Suchus; so it is possible, that the Greek term Psuchè, which signifies lise or soul, may be nothing more than the seminine of Suchus, or, with a slight variety of pronunciation, Psuchus.

c c 3

Kαμ

Και χθονα καλλειψαντες αλικλυσου Μαραθωνος, Νοςιμον ιχνος εκαψαν ες ίερον εδας Αδαντων, Κερητων προτερων χθονιον γενος ×.——

The Corybantes, guards of youthful Bacchus, Led on the hardy troops of fam'd Eubèa; Brave Primneus, Mimas, and undaunted Acmon, Ocythous, Damneus, and with waving plume Melisseus, and Idèus stern in fight. These from their sea-girt country their dread sire Socus once banish'd far; nor did he spare The partner of his bed, the beauteous Combè, But with her sons the exil'd mother sled. Crete first receiv'd the wanderers, Phrygia next, Then Athens; till at length the pitying Cecrops Socus compell'd his children to restore, Sase to their home, Abantian Eubèa.

From this citation it appears, that the Corybantes were supposed to have migrated from Eubèa to Crete, from Crete to Phrygia, from Phrygia to Athens, and from Athens back again to Eubèa; a series of journeys completely imaginary, and relating only to the establishment of the Cabiric superstition in these different countries.

With regard to the Abantes, whom Nonnus places in Eubèa, they are faid to have come originally from Thrace, and to have derived their name from Abas, an ancient

king

^{*} Nonni Dionys. lib. xiii. p. 233.

king of Argos, the son of Neptune and Arethusa. Hence Acrisius, the sather of Danae, and the grandsather of Perseus, was styled Abantiades. The same appellation was also given to Perseus; and Argos itself was denominated Abantean. From the Abantes moreover the island Eubea was called Abantis; though it sometimes also bore the title of Macris. The superstition of the Abantes then, being thus connected with Perseus, Danae, and Argos, must necessarily be likewise connected with that of the Cabiri, and consequently must relate to the same events. Accordingly Abas is Ab-As, the sather sire,

and

y Apollodorus makes Abas the son of Hypermnestra by Lynceus the successor of Danaus in the kingdom of Argos. Apollod. Bibl. lib. ii. cap. 2. More will be said respecting this Abas hereaster. Vide infra chap. vii.

² Ovid. Metam. lib. iv. ver. 606.

² Ibid. ver. 672.

b Ibid. lib. xv. ver. 164.

^c Αδαντίς, ἡ Ευδοία. Suid. Αδαντίας επλετο Μακρις. Dionys. Perieg. ver. 520. Upon which Eustathius; Και την μεν Μακριν, ὁ ες ε την Ευδοίαν, Αδαντίαδα λέγει, από του ει αυτη εθνούς των Αδαντών Θρακιου εθνούς, ὡς Φησίν Αρρίανος, κληθεντός οὐτως από τίνος Αργείου του Ποσειδωίος Αδαντός. See also Hyg. Fab. 157. Ovid mentions, that Perseus was worshipped in India; (Metamlib. iv. ver. 604.) and his accuracy is perfectly established by the inquiries of modern Europeans. The constellation of Perseus and Andromeda is yet called by the Hindoos Parasica and Antarmada. See Asiat. Res. vol. iii. p. 222.

and he is reported to have been an Argive, or arkite d; Macris is derived from Ma-Car, the great folar deity e; and Eubèa received its name in honour of the facred fymbolical heifer. Thus, we are informed by Strabo, that it was fo called, because Epaphus, the son of the heifer Io, was born there f.

It is observable, that two of the appellations, which are given by Nonnus to the Corybantes, namely Damnameneus and Acmon, are applied by the author of the Phoronis to the Idei Dactyli. To these he adds a third, whom he calls Celmis; and represents them as being magicians, the servants of Adrastia 5,

and

d Abas being a solar title, we shall not be surprised to find a city Abanta, near Parnassus, in which was a temple of Apollo. Hesych. vox Abarta.

e The title Macrobii, which is applied by Dionysius to the Ethiopians, and which the Greeks have made to signify long-lived, is another word formed from the same root. Ma Car-Ob is the great folar ferpent; and Ethiop is Aith-Op, the burning ferpent. Dion. Perieg. ver. 560. This mode of derivation will account for the remark of Strabo, that a people upon the borders of Pharnacia and Chaldèa, called Sanni, were once denominated Macrones. (Strab. Geog. lib. xii. p. 548.) Sanni and Macrones are in fact synonyms, the import of both being equally worshippers of the Sun. The Sanni assumed their name in honour of San, Son, or Azon; and the Macrones, in honour of Ma-Car-On.

f Strab. Geog. lib. x. p. 445.

Adrastia is Adar-Asta, the illustrious goddess of fire.

and the inventors of the art of working iron.

--- Eνθα γοητες,

Ιδαιοι Φρυγες ανδρες ορες εροι οικί εναιον, Κελμις, Δαμναμενευς τε μεγας, και ὑπερδιος Ακμων,

Ευπαλαμοι θεραποντες ορειης Αδρησειης, Οι ωρωτοι τεχνην ωολυμητιος ΉΦαισοιο Εύρον εν ερειησι ναπαις, ιοεντα σιδηρον, Ες ωυρ τ' ηνεγκαν, και αριπρεπες εργον εδειζαν h.

Celmis however is called *Telmis* by Eusebius, and Delas supplies the place of Acmon; so that the three Idèi Dactyli of this last author are Telmis, Damnameneus, and Delas i. I am inclined to think, that such is the more proper reading, on account of the connection of the Idèi Dactyli and the Telchines. Telmis and Delas are both derived from Tal, the Sun; the former being Tel-Am-Es, the hurning Sun; the latter, Tel-As, the solar sire k.

h Phoron. apud Schol. in Apoll. Argon. lib. i. ver. 1129.

¹ Τελμις τε και Δαμναμενευς οἱ των Ιδαιων Δακτυλοι, πρωτοι εν Κυπρω σιδηρον εύρον Δελας δι αλλος Ιδαιος εύρε χαλκου κρασιν. Eufeb. Præp. Evan. lib. x. cap. 6.

k Virgil calls one of the three Cyclopes, Pyracmon. These, like the Egyptian Cabiri, were the sons of Vulcan; and most probably are nearly connected with those discoverers of metallurgy, the Telchines. Æneid. lib. viii. ver. 424. The Cyclopes seem to have received their name from Za-Cul-Op, the great arkite serpent: hence the scholiast upon Eschylus makes the

The circumstance of the Telchines being seated in Crete will enable us at once to account for the singular sable of Talus, and for the name of *Italia*. Talus is described, in the wild language of siction, as being a brazen man, and as having only a single vein, which reached from his neck to his heel. He was the servant of Minos, and ran thrice each day round the whole island. He was likewise called *Taurus*, or the bull, and Asterius, or AsTor, the solar bull; and he is said to have opposed the landing of the Argonauts on the shore of Crete. Apollodorus represents him as being a present from Vulcan to Minos m; but Apollonius assistment, that he was given by

the names of the Cyclopes to be Brontes, Steropes, and Argus; and describes them as assisting Jupiter in his war with the Titans or antediluvians. Schol. in Prom. Vinct. ver. 351. Hence also Hyginus, and the scholiast upon Aratus, agree in maintaining, that the altar, upon which Jupiter swore an oath previous to his attacking the Titans, was the workmanship of the Cyclopes. Hyg. Poet. Astron. lib. ii. cap. 39.—Schol, in Arat. Phænom. p. 52.

Jupi-

¹ Tzet. in Lycoph. ver. 1301.

Τουτον, οἱ μεν, του Χαλκου γενους ειναι λεγουσιν οἱ δε, ὑπο Ἡφαιςου Μενω δοθηναι ὁς ην χαλκευς ανης οἱ δε, Ταυρον αυτον λεγουσιν ειχε δε
φλεδα μιαν απο αυχενος κατατεινουσαν αχρι σφυρων κατα δε το δερμα της φλεδος ήλος διηριςο χαλκους. Οὐτος ὁ Ταλως τρις ἐκας ης ήμεμας την ποσον σεριθοχαζων είησει. Apollod. Bibl. lib. i. cap. 9.
See also Plat. Minos, p. 568.

Jupiter to Europa, in order that he might perform the office of a guard to the island. With regard to his genealogy, Rhadamanthus, according to Cinethon, was the fon of Vulcan. Vulcan of Talus, and Talus of Creso; while, according to Ion, Talus was the offfpring of Oinopion, and accompanied his father from Crete to the isle of Chios P. Agatharchides he is called Italotus q, instead of Talus; and that with perfect propriety, for Talus is the contracted form of Ait-Al, the god of fire: whence, as we have feen, Talus is faid by Hefychius to fignify the Sun. The whole tradition in short is founded upon the union of the two superstitions: in one point of view, Talus is the bright luminary of day performing his accustomed revolutions through the wide expanse of heaven; and in another, he is the Noëtic bull of Europa. Hence Nonnus, celebrating him under the cognate name of Tulus, feigns, that he tasted death, and afterwards experienced a wonder-

ful

n Apollon. Argon. lib. iv. ver. 1643.

⁶ Κιναιθων δε εν τοις επεσιν εποιησεν, ως 'Pαδαμανθος μεν 'Ηφαιςυ, 'Ηφαιςος δ' ειη Ταλω, Ταλων δε Κρητος σκαίδα. Pauf. Arcad. p. 707.

Р Оножина и тич Хиог катаран гансиг и Кервин, афилисијан **д. о:** тук шандак Тадог н. т. д. Paul. Achaic. p. 532.

⁴ Agath. apud Phot. Bibl. p. 1328.

ful revivification, during the time that Cybelè was in labour. This death and revivification of Tulus are the very fame as the death and revivification of Osiris, Bacchus, and Adonis; in other words, the entrance of Noah into the Ark, and his subsequent egress: accordingly the miracle is said to have taken place during the time that Cybelè, or the Ark, was in the pangs of her allegorical parturition.

I have mentioned, upon the authority of Tzetzes, that Italy received its name from a person called *Italus* or *Taurus*. This person is evidently no other than the *Talus*, *Italotus*, or *Taurus* of Crete; whence it will follow, that the word *Italia* is compounded of Ital-Aia, or Ait-Al-Aia, the land of Italus or Talus, the folar bull. In a similar manner Talium or Italium, in the territory of the Samnites^t, and Italica, in the island of Eubèa^u, the country of

the

^r Nonni Dionys. lib. xxv. p. 439. et infra.

⁵ Vide supra p. 369.

^t Diod. Sic. Bibl. lib. xx. p. 764.

¹¹ Εν τη Ευδοια δε, κατα την Ιταλικην, την συνομίσυσαν τη Χαλκιδι, δυο ποταμοι, Κερων και Νηλευς. Antigoni Caryst. Hist. Mirab. cap. 84. According to Lycophron and Eschylus, the Ionian gulph received its name from the heiser Io; but others derived it from Iaon an Italian. It is remarkable, that the sea tween Gaza and Egypt was likewise called *Ionian*, and Gaza itself Ionah. See Schol. Eust. in Dionys. Perieg. ver. 92. Iaon the Italian was no other than the tauric or arkite dove.

the Corybantes, both equally derived their respective appellations from the worship of Ta-The fame remark may be applied to the Teleboæ, the ancient inhabitants of the isle of Taphos. These are said by the scholiast upon Apollonius to have originally inhabited Acarnania; and he describes them as coming to Argos, and fighting with Electryon, the father of Alcmene, for his oxen. Electryon was the fon of Perseus and Andromeda; from Hippothoè, the daughter of his brother Meftor, and Neptune, sprung Pterelas; and from Pterelas, Taphius, and Teleboas the father of the Teleboæ x. Alcmenè afterwards married Amphitryon, and at length became the mother of Hercules by Jupiter y. All these names are fignificant. Teleboas is compounded of

Tel-

^{*} Apollodorus and Johannes Diaconus represent Taphius as the son, not of Pterelas, but of Neptune. This variation however is of little consequence, for his whole genealogy is purely sabulous. Johannes Diaconus supposes, after the manner of the Greeks, that the Teleboæ were so called, because Taphius that sea; never considering, that a person, named Teleboas, was their reputed ancestor. Apollod. Bibl. lib. ii. cap. 4.—Johan. Diac. in Hes. Scut. Herc. ver. 11. Homer assigns the appellation of Mentes to the chief of the Taphians. Odyss. lib. i. ver. 105. This I apprehend to be a sacred mythological title, the same as the Egyptian Mendes, or Pan. Herod. lib. ii. cap. 46. Mentes or Mendes is Men-Deva, the divine Noab.

Schol. in Apoll. Argon. lib. i. ver. 747.

Tel-Ob-Bou, the belie-tauric serpent; and Electryon is derived from El-Oc-Tor-Ion, the divine tauric dove of the ocean. In a similar manner, Alcmenè is Al-Oc-Mena, the lunar deity of the sea; Amphitryon is Am-Phi-Tor-Ion, the oracular god of the bull and the dove; Mestor is M'Es-Tor, the great solar bull; Pterelas is P'Tor-El-As, the bull the god of fire; and Hippothoè, the concubine of Neptune, is Hippo-Thea, the divine Hippian Ark. The contest in short was between the votaries of the two great superstitions, and was that which preceded their final union. colony of these Teleboæ, according to Virgil, formerly inhabited Capreæ in the bay of Naples; and he mentions one of their ancient fovereigns named Telon, who was the father of Oebalus.

Nec tu carminibus nostris indictus abibis Oebale, quem generâsse Telon Sebethide nympha Fertur: Teleboum Capreas cum regna teneret Jam senior.—— z.

Telon or Tel-On is the Sun; and his supposed offspring Oebalus is Ob-Al, the serpent deity.

I have observed, that a Cretan colony was led into Italy by Cleolaus, the son of Minos.

The

^{*} Æneid. lib. vii. ver. 733.

The name, which they assumed in their new fettlement, was that of Daunii a; a title, which feems to be of the same origin as the word Danaus, and I apprehend, that it is precisely equivalent to Noachida, or descendants of Noah. Minos therefore, the father of Cleolaus, will be the same as the Menu of Hindostan b, or the Menes of Egypt, in other words, the great patriarch; and accordingly he is feigned to have been very powerful at sea c. Hence, from the knowledge which all nations must have had of their common progenitor, we find fo many places called Minoa. Thus Megara, the citadel of Argos, bore the additional name of Minoa d. Thus also there was a Minoa in Crete c; and a promontory, denominated Minoa, between Megara and Attica, which formed the port Nisèa f. This country was

for-

^a A Cleolao Minois filio Daunios. Solin. Polyhift. cap. 2.

b Hence Sir Wm. Jones very happily conjectures, that the Institutes of Menu may possibly be no other than the sar celebrated, though long lost, Laws of Minos. Pref. to Instit. of Menu, p. 9.

^c 'Η τε Μετω θαλατίοπραδια θρυλλείλα. Strab. Geog. lib. i. p. 48.

^d Μινωα Φρυερίου, διμωνυμός και αυτή τη Μεγαρική. Ibid. lib. viii. p. 368.

[·] Ibid. lib. x. p. 475.

f Mila de τας Σκειρωτίδας πετρας, ακρα προκείθαι Μινωμ, ποιουσα του εν τη Νισαια λιμενα. Ibid. lib. ix. p. 391.

formerly possessed by the Ionians, or worshippers of the dove g. There was also a Minoa in the island of Amorgus; a Minoa, which was otherwise called Heraclia, in Sicily; and a Minoa, in Siphnus h, where likewise was the fountain Minoa. Gaza was once called Minoa; there was a Minoa moreover in Arabia; and an island of the same name not far from Megara. The ancient appellation of Paros was Minoa k; and lastly, what is somewhat remarkable, Minoa was a particular species of vine 1.

Minos then being the scriptural Noah, he is very properly represented by the poets as the son of the tauric Jupiter and the arkite Europa ^m. He is further said to have espoused Pasiphae, the sister of Perseis and Circe. Per-

sèis

⁸ Το παλαιον μεν ουν Ιωνές είχον την χωραν ταύλην. Strab. Geog. lib. ix. p. 392.

h Siphnus feems to have been so called from Siph-Nus, the arkite Noah.

i Paros itself is derived from P'Ares, the Sun.

κ Μινωα πολις εν Αμοργω τη νησω, μια των Κυκλαδων δευτερα πολις Σικελιας τρίθη εν Σιφνω, μια Κυκλαδων εχει δε Μινωαν καλουμενην κοντην εκαλειτο και ή Γαζα Μινωα εςι και Αραδίας εςι και Κρήθης εςι και αλλη νησος, ε πορρω Μεγαρων και ή Παρος Μινωα. Steph. Byzan. de Urb. p. 562. Prius tamen Minoia quam Paros dicta. Solin. Polyhift. cap. 11. Ηρακλεια πολις περι Σικελιαν ή λεγομενη Μινωα. Suid.

¹ Μινωα ειδος αμπελου. Hefych.

m Vide supra p. 178.

seis was the concubine n of the Sun; and she bore to him Eëtes, who was the king of Colchi, and the father of Medèa. These therefore were all contemporary with the Argonauts: and likewise with Phrixus, who is feigned to have croffed the Hellespont on the back of the ram, so much celebrated in Epic poetry for his golden fleece. This fleece he brought to the court of Eëtes, and there espoused his daughter Chalciope; by whom he became the father of Argus, Melas, Phrontis, and Cutorus. Phrixus I apprehend to be Ph'Erech-Zeus, the folar god of the Ark; and as for the ram, which he employed in croffing the Hellespont, it was one of the several animals, under which the Ark was typified p.

n Notwithstanding Persèis is said to have been the concubine of the Sun, and the *fifter* of Circè and Pasiphaè; yet both Circè and Pasiphaè were themselves supposed to be *daughters* of the Sun.

Proxima Circææ raduntur littora terræ; Dives inaccessos ubi Solis filia lucos Assiduo resonat cantu.

Æneid. lib. vii. ver. 10.

Hyginus formewhat varies from Apollodorus, and thereby makes the genealogy more confiftent. According to him, Persa was the wife of the Sun, and Eëtes, Persèis, Circè, and Pasiphaè, their children. Hyg. Fab. in Præf.

- Apollod. Bibl. lib. i. cap. 9.
- P Ενω δι φασιν αυτον (scil. Φριξον) επι πριοπρωρου σπαφως πλευσαι. Schol. in Apoll. Argon. lib. i. ver. 256.

VOL. I.

ъd

Hence

Hence we find, that Phrixus was supposed to be the son of Nebula, or a cloud, and the brother of Hercules-Melicerta, whose history has already been considered.

With regard to Pasiphae, the wife of Minos, she is faid, in the language of fable, to have entertained an unnatural passion for a bull, and in consequence of it to have produced the monster denominated Minotaur's. This bull however, the imaginary paramour of Pasiphaè, was not of the ordinary race of those animals, but was miraculously fent by Neptune from the abyss of the sea t. When therefore we recollect, that Pasiphaè was the daughter of the Sun, that a bull was the most common emblem of Noah, and that the union of the two fuperstitions was very frequently represented under the image either of a rape or of a marriage; we shall find no difficulty in understanding the true import of this fiction, but shall immediately perceive, that the Minotaur is fimply Menu-Tor, the bull Noah. Additional light moreover will be thrown upon it by recurring to the history of Europa, the parent of Minos, whom I have already.

shewn

q Hyg. Fab. 1.

r Vide supra p. 254, 304.

^{*} Herac. de Incred. Hist. cap. 2.— Palæph. de Incred. Hist. cap. 2.

t Apollod. Bibl. lib. iii. cap. 1.

fhewn to be the same as Isis or the Ark u. Agenor, the father of that fabulous heroine, was the fon of Neptune, and her mother was The latter accompanied her fon Telephassa. Cadmus, and Thasus another of the children of Neptune, in their fearch for Europa; and at length arrived along with them in Thrace, on the coast of which lies Samothrace, the island of the Cabirix. Meanwhile Rhadamanthus, the mythological brother of Minos, and who was afterwards constituted one of the infernal judges, fled to Beotia, where he espoused Alcmenè, the mother of Hercules y. Now it is remarkable, that the Cretan bull, which Hercules subdued in his seventh labour. is faid by Acufilaus to be the very fame as that, which carried Europa from Phenicia; while other writers have supposed it to be the bull of Pasiphaè, which Neptune sent from the depths of the ocean z. Upon the whole therefore I conclude, that all these are mere variations of one tradition, built upon the principal arkite fymbol: and that Italus, Italotus, and Talus; the Cretan bull, the bull of Europa, and the bull of Pasiphae; the Mi-

D d 2

notaur,

u Vide supra p. 178.

^{*} Apollod. Bibl. lib. iii. cap. 1.

y Ibid.

² Ibid. lib. ii. cap. 4.

notaur, Asterius^a, and even Jupiter himsels^b; are all one and the same mythological character, the great tauric patriarch worshipped in conjunction with the Sun.

The Cabiric superstition appears in the early ages to have been attended with circumstances of very great cruelty. Hence originated the fable that Minos compelled the Athenians to send seven youths, and seven virgins, to be yearly devoured by the Minotaur. This, as we have repeatedly seen, was the precise number of the Corybantes, the Titans, and the Cabiri; in other words, the

* Tzetzes plainly tells us, that Talus or Afterius was the Minotaur. O Assessor store state Minotaur experience and Minotaur experience. Tzet in Lycoph. ver. 1301. This Afterius, Talus, or Minotaur, was the supposed son of Anac, concerning whom more will be said hereafter. Paus. Attic. p. 87.—Paus. Achaic. p. 524. Talus or Taurus was likewise the same person as Eryx, who is said to have been the son of the arkite Venus by Butes, (Hyg. Fab. 260.) or, according to some writers, by Neptune. (Apoll. Bibl. lib. ii. cap. 5.—Serv. in Leneid. lib. v. p. 356.—Tzet. in Lycoph. ver. 866.) Hence Eryx, who is no other than Erechi, the god of the Ark, as his imaginary father is Bu-Dus, the tauriform deity, is styled by Lycophron Taurus.

Ήξει δι Ταυρου γυμιαδας κακοξενους

Hadns xonspas. Cassan. ver. 866.

Upon which Tzetzes observes, Ταυροι δι τοι Ερυκα φησι.

ό Ο Λυκοθρων τον Αγεριον Δια λεγει στατερα ειναι του Σαρπηδονος,
 Μενως, και Ραδαμανθυος. Τzet. in Lycoph. ver. 1301.

c Apollod, Bibl. lib. iii. cap. 14.

com-

complement of the Ark, exclusive of Noah: and the story of their being devoured relates, I doubt not, to the horrid human facrifices, with which the idolatry of the early ages was polluted. The seven sacella, in which victims were offered up to the bull Moloch, were constructed with a similar allusion to the number of the Cabiri, and the number of the planets; while Moloch himself was evidently the same deity as the Minotaur d.

Before the mythology of the Cretans be dismissed, it will be proper to notice a remarkable personage, who was highly venerated by them, under the name of Britomartis, or Dictynna. Britomartis is represented by Apuleius as being the same goddess as Diana, Rhea, or Venuse; and she is said by Nonnus to have been the daughter of the Oceans: but Pausanias makes her the offspring of Jupiter by Carmè the daughter of Eubulus. This Eubulus was supposed by the Cretans to be the son of Carmanor, who purished Apollo after the slaughter of the serpent

HI WOTE HOFTOG STIRTE.

Nonni Dionys. lib. xxxiii. p. 551.

р d 3

Python:

d Vide supra p. 190.

Apul. Metam. lib. xi. Vide supra p. 147.

f Οφεα νεη Βειδομαρίες εγω Φυγοδεμιος ακουσω, Ήν ποτε Ποντος ετικτε.

Python 8: but, according to Cicero, he was one of the Dioscori or Cabiri, and the son of Jupiter, and Proferpine h; or, according to the Orphic poet i, and Diodorus Siculus k, of Ceres. Hence the connection between the Cabiri, and Britomartis, is fufficiently evi-But the fullest account of her is given by Antoninus Liberalis. This writer informs us, that Carmè, her mother, was the daughter of Phenix, the fon of Agenor king of Tyre; and that her father was Jupiter. She was born in Phenicia, whence she came to Argos. She next proceeded to Cephallenia, where she was worshipped under the title of Laphria; and afterwards went into Crete. Here she was pursued by Minos, whose affections she had gained; and, in order to escape him, she hid herself among the nets of

fome

⁵ Φασι δι οἱ Κρητες Καρμανορος του καθηρανίος Απολλωνα επι Φονώ του Πυθωνος, παιδα Ευδουλον ειναι Διος δι και Καρμης της Ευδουλου Βειτομαρτιν γινεθαι. Pauf. Corin. p. 180.

h Δισκουροι etiam apud Graios multis modis nominantur. Primi tres, qui appellantur Anactes, Athenis ex Jove rege antiquissimo et Proserpina nati, Tritopatreus, Eubuleus, Dionysius. Cic. de Nat. Deor. lib. iii. cap. 21.

i Orph. Hymn. 40.

k Βριτομας lin δε, την προσαγορευομενήν Δικτυνίαν, μυθολογούσι γενεσθαί μεν εν Καίνοι της Κεήλης εκ Δίος και Καςμής της Ευδούλου, του γειτηθείτης εκ Δημήτρος. Diod. Sic. Bibl. lib. v. p. 342.

fome fishermen: a circumstance, which procured her the name of *Dictynna*. At length she fled to Egina, and was no more seen by mortal eyes. The inhabitants of the island erected a shrine to her in the temple of Diana, and bestowed upon her the appellation of Aphaè¹.

Britomartis, being the fame mythological character as Diana, Venus, or Rhea, must evidently, like them, be a personification of the Ark worshipped in conjunction with the Hence her wanderings, like those of Venus in quest of Adonis, of Isis in quest of Osiris, and of Ceres in quest of Proserpine, will relate to the erratic state of the Ark upon the furface of the waters. Accordingly she is fometimes represented as the daughter of the Ocean, and fometimes as the daughter of Jupiter or the tauric Noah; and is feigned, in the course of her travels, to have arrived at Argos, or the city of the Ark. Solinus informs us, that her title Britomartis fignified, in the Cretan language, the fweet virgin m; and the name feems to have been bestowed upon her in consequence of the same allegorical mode

D d 4

of

¹ Anton. Lib. Metam. cap. 40.

m Cretes Dianam religiosissime venerantur, Β₁ ντομα, liv gentiliter nominantes, quòd sermone nostro sonat wirginem dulcem. Sol. Polyhist. cap. 17.

of fabulizing, as that which supposes a virgin to have been the mother of Fohi, Buddha, With regard to her other apand Perseus. pellation Dictynna, which the Greeks, agreeably to their usual custom, derived from a word in their own language n, it is compounded of Dag-Tinin, a fea-monster; one of the most usual symbols of the Ark, as we have repeatedly seen, being a huge fish. dered then as the Ark, Britomartis is described as being beloved by Minos, or Menus, the patriarch Noab; and as being descended from Agenor the father of Europa, and from the Cabiric deities Eubulus, Jupiter, Ceres, and Proferpine: while, confidered as the waning Moon, she is celebrated under the title of Aphae, and is supposed to have concealed herfelf from the fight of men.

We have now feen the introduction of the Cabiric rites into Italy by the Pelasgi, the Lydians, and the Cretans; it will next be proper to notice Enèas, and the Iliensians. This hero, after his departure from Troy, is said by Livy to have first landed in Macedon; whence he proceeded to Sicily,

and

n It may be observed by the way, that Dictys, a net, from which the Greeks derived Dictynna, probably springs from the same Hebrew root Dag, a fifb.

and afterwards took up his final abode in Italy. Along with him he brought the Cabiric Penates, or, as Virgil styles them, the Great Gods. Of these deities Dionysius of Halicarnassus has given us a very particular account. He informs us, that the Penates were called in the Greek language, Patroi, Genetblii, Ctesii, Muchii, or Ercii, and he describes the Trojan Gods, as being very ancient statues of two young men, holding spears in their hands, and inscribed with the word Denas; which he conceives to be equivalent

[·] Liv. Hist. lib. i. cap. 1.

P The import of Muchius seems to be the great diluvian. Hence we find that Hercules was denominated Machius; (Orph. Argon. ver. 24.) and that the great god both of the Irish and the Persians was called Much, and Ireland itself Mucinis, or Much-Innis, the island of Much. (See Collect. de Reb. Hiber. vol. iv. p. 77. Pref.) A small island upon the coast of Scotland is likewise called Muck, most probably from the same god Much; whose name appears to enter also into the composition of Mucenæ, a town usually celebrated in conjunction with Argos.

⁴ Τους δε θεους τούλους 'Ρωμαιοι μεν Πεναλας καλουσιν' οι δε εξερμητευούλες εις την Ελλαδα γλωσσαν τουνομα, οι μεν Παλρφους αποφαινιστικ, οι δε Γενεθλιους εισι δ' οι Κτησιους, αλλοι δε Μυχιους, οι δε Έρκιους. Dion. Hal. Ant. Rom. lib. i. cap. 67. Ercius is derived from Erech, the Ark; and Patroüs, from Patar (חסב), to difmifs, to open, or to let out, in allusion to the egress from the Ark. For some further observations upon this word, vide infra chap. viii.

Denas feems to be Da-Noas.

to *Penas*, the found of the letter *P* not having been then discovered. For a further account of them he refers to Callistratus, who compiled a history of Samothrace; to Satyrus, an old mythological writer; and to the poet Aratinus, from whose works he has extracted the following particulars.

Chrysè, the daughter of Palas, having espoused Dardanus, brought him as a marriage portion the Palladia, and the Mysteries of the Great Gods. These Mysteries, when the Arcadians left Peloponnesus on account of a deluge's, Dardanus established in Samothrace, enjoining at the same time the strictest secrecy respecting the names of the deities, to whose honour they were devoted t. Afterwards he carried the greatest part of the people with him into Asia; leaving however the Mysteries in possession of the islanders, while he conveyed away the Palladia, and the statues of the Gods. In process of time, his posterity founded Ilium, and removed to it the rites of the same Great Gods. These they preserved with the utmost care, building for them a temple in their citadel, and confidering them in the light of their peculiar guar-

dians.

⁵ Vide supra p. 337.

t Dionysius mentions, that these rites still continued even in his time to be celebrated by the Samothracians.

dians. When at length the city was taken by the Greeks, Enèas carried off the Myfteries of the Great Gods, and the remaining Palladium into Italy, the other having been stolen by Ulysses and Diomede.

Such is the account given by those ancient mythologists: and, upon their authority, Dionysius pronounces the statues of the Cabiri, which were seen by himself, to be the same as those worshipped in Samothrace; and afferts, that the Palladium was still religiously preserved in the temple of Vesta ".

The figures of the two young men are undoubtedly those of the Dioscori, of whom more shall be said, when I come to treat of the Argonautic expedition; and with regard to the Palladium, the reader will recollect, that, according to Lycophron, it came originally from Phenicia.

Several different opinions however were entertained respecting the Trojan Penates. Nigidius, and Cornelius Labeo, seem to think, that they were Apollo and Neptune, by whom the walls of Ilium were built; Macrobius is inclined to believe them to be Jupiter, Juno, and Minerva, who were worshipped in the capitol, in one and the same temple, first built

by

u Dion. Halic. Ant. Rom. lib. i. cap. 67, 68, 69.

by Tarquinius Priscus, a prince deeply conversant in the Samothracian mysteries; and Cassius Hemina scruples not to assert the identity of the Penates, and the Gods of Samothrace. Servius maintains, that the Great Gods, who were worshipped at Rome, and whom Enèas brought with him from Samothrace, were Jupiter, Minerva, and Mercury; Tertullian describes the Samothracian Cabiri, as being three in number, though he does not mention their names; and Dionysius of Halicarnassus observes, that many were of opinion, that the Cabiric rites of Troy and Samothrace were preserved in the temple of Vesta, during the reign of Numa. Accord-

- * Macrob. Saturn. lib. iii. cap. 4. see also Arnob. adv. Gent. lib. iii. p. 123.
- y Dii Magni funt Jupiter, Minerva, Mercurius, qui Romæ colebantur. Serv. in Æneid. lib. iii. p. 274. Ut Magnos Deos accipias Jovem, Minervam, Mercurium, quos Æneas de Samothracia fustulit. Ibid. lib. viii. p. 532.
- ² Tres aræ trinis diis parent, magnis, potentibus. Eosdem Samothracas existimant. Tertull. de Spectac. cap. 8.
- ^A Οι μετ, τα των εν Σαμοθρακη λεγοντες ιερων μοιραν ειναι το Αικια φυλατιομενν την ενθαδε Δαρδανου μεν εις την εφ' ιαυτα ατιδεισαν πολιν εκ της νησα τα ίερα μετενεγκαμενου Αικιου δι, ότε εφυγει εκ της Τρωαδος, αμα τοις αλλεις και ταυία κομεσαντος εις Ιταλιαν. Οι δι το διοπετες Παλλαδιον αποφαινοίες ειναι το παρα Ιλειυσι γενομενον. Ant. Rom. lib. ii. cap. 66. This circumftance induces me to think, that the Arician forest, in which Numa held his nocturnal conferences with the nymph Egeria, was so denominated by some of the Pelasgic or Cretan settlers from Arech, the Ark.

Ex-

ing to Mnaseas, the Cabiri of Samothrace were called Axieros, Axiocersa, and Axiocersus. Axiocersa, Proserpine; and Axiocersus, Pluto. To these a fourth was added, by the name of Casmilus, or Mercury. Some however supposed, that there were originally only two Cabiri; the elder being Jupiter, and the younger, Bacchus^b.

There will be no great difficulty in reconciling these various opinions, when we call to mind the observations, which have been already made respecting the polyonymy of the

Extinctum Latiæque nurus, populusque, patresque, Deflevere Numam; nam conjux urbe relicta Vallis Aricinæ densis latet abdita sylvis.

Ovid. Metam. lib. xv. ver. 486.

Dionysius speaks likewise of a temple of Venus at Actium, near which was another temple, dedicated to the Great Gods, and said to have been built by the followers of Encas, in the course of their voyage to Italy. Er Artin μεν Αφροδιτης Αιτικαδος ίσρος, και πλησιοι αυδου θεων μεγαλων, α και τις εμε νυν. Ant. Rom. lib. i. cap. 50. The word Actium seems to have derived its name from Ac, the Ocean.

Μυσίαι δι εν τη Σαμοθεακή τοις Καβειροις, ων Μνασεας Φησι καν τα ονοματα. Τισσαεες δ' εισι τον αειθμον' Αξιερος, Αξιοκερσα, Αξιοκερσος. Αξιερος μεν ουν ες εν η Δημήλην Αξιοκερσα δε, ή Περσεφονή Αξιοκερσος δε, δ Αίδης. Ο δε ωροστηθεμενος τεταρίος Κασμιλος, δ' Εξιμής ες εν, ως ές ορει Διονυσοδωρος — Καβειροι δι δοκωσι ωροσαγορευισθαι απο Καβειρων των κατα Φευγιαν οςων, επει εντευθεν μετηνεχθήσαν. Οἱ δε δυο ειναι τους Καβειρους φασι προτερον' πρεσβυτερον μεν Δια, νεωτερον δι Διονυσον. Schol. in Apoll. Argon. lib. i. ver. 917.

folar

folar deity, and the intimate connection, which subsists between the apparently different goddesses of heathen mythology. The rites of the Cabiri are in fact a symbolical history of the union of the arkite and solar superstitions; and hence we shall not be surprized to see the Dove, the Ark, the Ocean, and the divine Wisdom, worshipped in conjunction with the bright luminaries of heaven.

In consequence of the Iliensian Mysteries being thus early imported into Italy, we shall find, in the account of the ancient kings of Latium, several Trojan, or, to speak more properly, Phenician names. Thus Ascanius, the son of Enèas, is As-Chan, the priest of sire; and his other appellation, Ilus, is the very same as that by which the Phenicians designated their god Cronus. In a similar manner, the mother of Romulus and Remus, the fabulous concubine of Mars or M'Ares, the great Sun, is indifferently denominated Ilia, and Rhea Sylvia; and one of their ances-

Æneid. lib. i. ver. 271.

tors

At puer Ascanius, cui nunc cognomen Iulo
Additur (Ilus erat, dum res stetit Ilia regno.)

d Euseb. Præp. Evan. lib. i. cap. 10.

e Æneid. lib. i. ver. 278.—Liv. Hist. lib. i. cap. 3.

tors bears the title of Atys, which was also the name both of Bacchus, and of a king of Lydia, whose fon Tyrsenus led the first colony into Etruria f. Thus also Acca Larentia, the nurse of Romulus, seems to have derived the first of her names from Ac, the Ocean, and the fecond from El-Aran, the divine Ark "; while the Palatium, which was fortified by that prince, was probably fo called from Palas, the father-in-law of Dardanus, as Palas himfelf received his appellation from P'Al-As, the god of fire. What Livy says upon this subject is much to the fame purpose: he deduces the word Palatium from Pailanteus, a city of Arcadia; and mentions the rites, which were there instituted in honour of the Lycean Pan by Evander's colony of Arcadians h.

The introduction of the Cabiric rites into Italy will likewise account for the tradition, which brings the arkite Hercules into that country, and represents him as the guest of Evander. To this circumstance a class of priests, instituted by Numa, and denominated Argèan,

owed

f Liv. Hist. lib. i. cap. 5.

g Sabinus Massurius in primo Memorialium secutus quosdam historiæ scriptores Accam Larentiam Romuli nutricem fuisse dicit. Aul. Gell. Noct. Att. lib. vi. cap. 7.

h Liv. Hift. lib. i. cap. 5.

i Ibid. cap. 7.

owed their origin k, being fo called, according to Varro, from the chieftains, who accompanied the Argive Hercules, and fettled in Saturnia 1. The Argèan plain at Rome also, as we learn from Fabius Pictor, received its appellation from the Argive Hercules m; who is faid by Pseudo-Berosus to have been the fon of Osiris, and to have been surnamed Arnus, Lubarnus, or Musarnusⁿ. All these titles relate to the arkite worship. Arnus is Arn-Nus, the arkite Noah; Musarnus is Mus-Arn-Nus, the diluvian arkite Noah; and Lubarnus is Lubar-Nus, the Noah of the Armenian bill Lubar. Epiphanius accordingly mentions, that in the high tract of country in Armenia, called the Gordycan bills, where, as we learn from Josephus, the Ark rested, one mountain in particular, loftier than the rest, bore in his days the name of Lubar, which, in the Armenian language, fignifies the descending place °.

It is possible also, that the preceding obser-

k Liv. Hist. lib. i. cap. 21.

¹ Varr. de Ling. Lat. lib. iv.

m Subsidens septem collibus, campus Argeus dictus est ab Argo Evandri hospite, et comitibus Argivi Herculis, qui ad Evandrum venerunt, et in Saturnia subsederunt. Hinc extrema Argileta dicuntur. Fab. Pictor. de aureo sæculo. Fol. 130.

ⁿ Berof. Ant. lib. v. fol. 74.

Epiph. adv. Hær. lib. i.—Joseph. Ant. Jud. lib. i. p. 12.
 vations,

vations, may throw some light upon the very obscure history of the Palici. These are said by Macrobius to have been two in number; and he very highly applauds the poet Virgil, for his accuracy in having recorded them.

Stabat in egregiis Arcentis filius armis, Pictus acu chlamydem, et ferrugine clarus Ibera, Infignis facie; genitor quem miserat Arcens Eductum matris luco Symetia circum Flumina, pinguis ubi et placabilis ara Palici^p.

The fon of Arcens shone amid the rest, In glittering armour, and a purple vest. Fair was his face, his eyes inspiring love, Bred by his father in the Martian grove: Where the fat altars of Palicus slame, And sent in arms to purchase early same.

Dryden.

Of the history of these Palici Macrobius gives us the following particulars. The nymph Thalia, having conceived by Jupiter near the Sicilian river Symetus, befought the earth to open, in order that she might escape the vengeance of Juno. Her prayer was answered, and she brought forth her offspring beneath the surface of the ground; who, asterwards emerging to open day, acquired the

P Æneid. lib. ix. ver. 582.

Vol. I. E e name

name of Palici^q. Near this place were certain lakes of an immense depth, which the inhabitants highly venerated, esteeming them the brethren of the Palici. The water contained in them was strongly impregnated with sulphur; and if any person swore by them, his oath was deemed peculiarly obligatory, insomuch that they constituted a kind of ordeal for the purpose of deciding differences. Macrobius adds, that, according to Polemo, the Palici were reckoned autochthones, or aborigines; and he observes, that Eschylus the Sicilian particularly notices their passing from darkness into light telescope the supposition of the passing from darkness into light telescope the supposition of the passing from darkness into light telescope the supposition of the passing from darkness into light telescope the supposition of the passing from darkness into light telescope the supposition of the passing from darkness into light telescope the supposition of the passing from the pass

tains,

⁹ Aπο ти шали поваг.

r Antigonus Carystius mentions, that there was a small building near the Palician lake, in which if any person lay down, he immediately died; but if he remained in an upright posture, he experienced no inconvenience. Της Σικελιας εν Παλλιαιος οικοδομηθηναι τοπον' εις ον ός ις αν εισελθη, ει μεν κατακλιθείη, αποθησαιι' ει δι περιπατοιη, εδεν πασχει. Antig. Caryst. de Hist. Mir. cap. 133. This place was evidently of the same nature with the samous grotto del cane; in both cases, the sulphureous vapour rose only to a certain height, and thus suffocated persons in a reclining posture, while those, who were erect, remained uninjured. Springs of water were always deemed sacred by the ancients, but particularly those impregnated with sulphur; hence the very name of sulphur, θειον, signifies sometime divine.

⁵ Macrob. Saturn. lib. v. cap. 19.

t Τι δηθεν αυτοις ονομα τιθενίαι $β_{\xi}$ οτοι; Σεμνους Παλικους Ζευς εφιεται καλειν,

tains, that the Palici were the children of Adranus u. This Adranus I apprehend to be Adar-Nus, the illustrious Noah: whence I think it probable, that the Palici were the fame as the Diofcori; that the oath by their confecrated lakes, like that by the waters of Styx, alludes to the postdiluvian oath of God; and that their connection with Juno, and their emerging from night into day, relates to the dove on the one hand, and to the passing of the Noëtical family from the obscurity of the Ark, on the other. The confecrated lake was a very usual appendage of Cabiric devotion, as fufficiently appears from those of Buto and Cotylè, and as will hereafter be made yet more evident from a variety of other instances *.

The very early introduction of the Cabiric Mysteries into Italy further appears from the

Η και Παλικων ευλογως μενει φατις; Παλιν γας ίκυσ' εκ σκοτους τοδ' ες φαος.

Æschyl. apud Macrob. Ibid.

¹¹ Παλικοι. Αδρανώ δυο γενιωνίαι υίοι Παλικοι, οί τυν της Συρακεσιας εισι κρατηρες οί καλουμενοι Παλικοι, οί και κατώκησαντες αυτή.

* Vide infra chap. x. It is possible, that Palas, Pallas, and the Palici, may have derived their respective titles from the Indian tribe of the Palli; who seem to have given to the holy land its name of *Palestine*, and to have been the original inventors of the history of the Theban Edipus. See a very curious Dissertation on Egypt, &c. by Captain Wilford. Asiat. Reservol. iii.

fiction

fiction of the Argonautic voyagers having touched there. The miraculous vessel, in which they sailed, is said to have declared with a human voice, that they would find no termination of their troubles till they reached Ausonia. Accordingly, after coasting along the shore of Etruria, they at length arrived at Eëa, where they were purified by Circè. Hence we find an Italian port named Eëtes, where the Argo was seigned to have anchored; and near it a place called Circèum, and a river denominated Titon.

— Αμφι Κιςκαι ναπας, Αργες τε κλεινον όρμον Αιητην μεγαν, Λιμνης τε Φοςκης Μαςσιωνιδος ωστα, Τιτωνιον τε χευμα².—

Upon the banks of Crathis, another Italian river, which was reported to have the peculiar property of changing the hair of those, who bathed in it, into a fiery colour, the

Υ Η ταυς Φιγγεται, μη ληξειν την οργην του Διος, ει μη πορευθεντες εις την Αυσονιαν.—οί δι—παραμειθαμενοι Τυρήννιαν, ηλθον εις Αιαιαν, ενθα Κιρκη ίκεται γενομενοι καθαιροντας. Apollod. Bibl. lib. i. cap. 9.

^{*} Lycoph. Cassan. ver. 1273. Upon which Tzetzes remarks: Αιπτης λιμην εν Ιταλια—Τιτων ποταμος Ιταλιας, εγγυς Κιρπαιε, δ Κιρκαιον απο της Κιρκης καλείδαι.

^{*} Κραθις, ποταμος Ιταλιας, των λυομινων το ύδωρ αυθυ συυρσαινων τας χαίλας. Tzet. in Lycoph. ver. 1021. This Italian river Crathis received its name from the Arcadian Crathis, into which

Colchians, sent in pursuit of Media, were feigned to have built cities.

Κραθις δε γειτων, ηδε Μυλακων όροις Χωρος συνοικους δεξεται Κολχων Πολαις, Μαςηρας ές θυγατρος εςειλεν βαρυς Αιας, Κορινθου τ' αρχος, Ειδυίας ωσσις b.

We have hitherto traced the introduction of the Cabiric rites into Italy by the Pelasgi, the Tyrrheni, the Cretans, the Trojans, and the sabulous Argonauts: let us now extend our researches into the ancient empire of Hindostan.

It has been observed, upon the authority of Mnaseas, that one of the Samothracian Cabiri was Pluto, or Aidoneus, who is said by Fulgentius, Cicero, and Julius Firmicus, to be the same as Plutus, the god of riches c. In

which the fountain Styx emptied itself. Vide supra p. 264. note h.

αyen.

b Lycoph. Cast. ver. 1021. Πολαι, πολεις εισιν ηπεισου, ύπο Κολχων κλισθεισαι.—το δ' εξης έτως 'Ο Κραθις δι χωσος διξέλαι αυλικς Συρικικς, δ γείλων ταις πολαις των Κολχων, και ταις των Μυλακων έσοις. Tzet. in loc. In consequence, I apprehend, of the introduction of the Cabiric worship into Italy, a tradition prevailed, that Jason buried Medèa at Buthrotum, and that their son reigned over the Marsi. Medeam ab Jasone Buthroti sepultam, filiumque ejus Marsis imperasse. Solin. Polyhist. cap. 2. The Marsi seem to have been so called from their worship of M'Ars, the great Sun.

Quartum etiam Plutonem dicunt terrarum præsulem:

a fimilar manner, the Hindoo Plutus is denominated Cuvera^d, or Cubera, which is evidently a mere variation of the word Cabir; and he is supposed moreover, like Cronus, Sydyk, and Mercury^c, to be joined with feven other genii, though he is, at the same time, esteemed inferior to the three great gods, Brahma, Vishnou, and Seeva^f.

The most singular proof however, that the Cabiri were not unknown to the Hindoos, is adduced by Captain Wilford. "In the Ad-" buta-Cosa," says he, "we find the follow-"ing legends, which have an obvious relation to the deities worshipped in the mysteries of Samothrace.

"In Patala, or the infernal regions, resides the sovereign queen of the Nagas, (large fnakes or dragons:) she is beautiful, and her

wλουτος enim Græce divitiæ dicuntur, solis terris credentes divitias deputari. Fulg. Mythol. lib. i. cap. 4. Thus likewise Cicero: Terrena autem vis omnis atque natura Diti patri dedicata est: qui Dives, ut apud Græcos Πλοθων, quia et recidant omnia in terras, et oriantur e terris. Cic. de Nat. Deor. lib. ii. cap. 26. And Julius Firmicus: Dives rusticus, cui propter divitias Πλοθων fuit nomen. Jul. Firm. de Err. Prof. Rel. p. 17.

d Cuvera is the same as Cubera, V and B being letters of the same organ.

" name

e Vide supra p. 389.

f Asiat. Res. vol. i. p. 247.

"name is Afyoruca. There, in a cave, she performed Tapafya with such rigorous au"sterity, that fire sprang from her body, and formed numerous agni-tiraths, (places of facred sire) in Patala. These sires, forcing their way through the earth, waters, and mountains, formed various openings, or mouths, called from thence the flaming mouths, or juala-muchi. By Samudr, or Cocanus, a daughter was born unto her called Rama-Devi. She is most beautiful; fhe is Lacshmi; and her name is Afyotcer"sha or Afyotcrishta. Like a jewel she re"mains concealed in the ocean.

"The Dharma-Rajah, or king of justice, "has two countenances; one is mild and full of benevolence: those alone, who abound with virtue, see it. He holds a court of justice, where are many assistants, among whom are many just and pious kings: Chitragupta acts as chief secretary. These holy men determine what is just or unjust. His (Dharma-Rajah's) servant is called Carmala: he brings the righteous on celestial cars, which go of themselves, whenever holy men are to be brought in, according to the directions of the Dharma-Rajah, who is the fovereign of the Pitris. This is called his divine countenance, and the righteous alone "do

"do see it. His other countenance or form is called Yama; this the wicked alone can fee. It has large teeth, and a monstrous body. Yama is the lord of Patala; there he orders some to be beaten, some to be cut to pieces, and some to be devoured by monsters. His servant is called Cashmala, who, with ropes round their necks, drags the wicked over rugged paths, and throws them headlong into hell. He is unmerciful, and hard is his heart: every body trembles at the fight of him.

"According to Mnaseas, as cited by the feholiast of Apollonius Rhodius, the names of the Cabirian gods were Axieros, or Ce-tres; Axiocersa, or Proserpine; Axiocersa, or Pluto: to whom they add a fourth called Casmilus, the same with the infernal Mercury.

"Axieros is obviously derived from Asyo"ruca, or rather from Asyoru, or Asyorus;
"for such is the primitive form; which sig"nisses literally, she whose face is most beauti"ful.

"Axiocersa is derived from Asyotcersa, a word of the same import with the former, and which was the sacred name of Proseripine. This is obviously derived from the Sanscrit Prasarparni, or she who is surrounded by by

" by large fnakes and dragons. Nonnus re"prefents her as furrounded by two enor"mous fnakes, who conftantly watched over
"her. She was ravished by Jupiter in the
"shape of a dragon. She was generally sup"posed to be his daughter; but the Arcadi"ans, according to Pausanias, insisted that
"she was the daughter of Ceres and Nep"tune; with whom the ancient mytholo"gifts often confound Oceanus.——

"Axiocersos, or in Sanscrit Asyotcersa, or "Asyotcersas, was Pluto or Dis, and was "meant for Vishnou. Vishnou is always re"presented as extremely beautiful; but I "never sound Asyotcersa among any of his "titles: he is sometimes called Atcersa, a "word of the same import.

"Cashmala or Cashmalas is obviously the "Casmilus of the western mythologists. The appellation of Cabiri, as a title of these deities, is unknown to the Hindoos.—The Cuveras or Cuberas, as it is generally promounced, are a tribe of inferior deities, posifies of immense riches, and who are acquainted with all places under or above ground, abounding with precious metals and gems. Their history, in the Puranas, begins with the first Menu; and no mention is made in it of floods, at least my vol. I.

- " learned friends tell me fo-Diodorus Sicu-
- " lus fays, that the invention of fire, and the
- " working of mines, was attributed to the
- "Cabiri: and we find a Cabirus represented with a hammer in his hand s."

In this portion of Hindoo mythology, we may observe the very same allusion to the union of the two superstitions, which pervades the whole classical history of the Cabiri. Asyoruca is described as the queen of serpents, and the consort of Oceanus; while her daughter Asyotcersha remains concealed like a jewel in the bosom of the sea. There is likewise the same reference to the fabulous infernal regions; and the office of the Samothracian Casmilus is accurately assigned to the Hindoo Cashmala.

From Hindostan I shall proceed to Armenia, which is generally allowed to be the country, in which the Ark first landed after the catastrophè of the deluge; hence, according to Nicolaus Damascenus, a tradition had constantly prevailed there, that some ancient personage had been conveyed in an Ark to the summit of mount Barish. This hill, denominated Lubar by Epiphanius, was one

of

⁸ Afiat. Ref. vol. v.

h Joseph. Ant. Jud. lib. i. p. 12.

of those, which composed the chain of mountains called Cordyean, from Cor-Du, the folar god, who was there worshipped in conjunction with the arkite deities, or Cabiri'. The superstition continued to flourish even in the days of Strabo; for he mentions a city in Armenia, which bore the name of Cabira, and in which was a temple of the arkite Moon, intitled Pharnacum, from Ph' Arn-Ac, the Ark of the ocean. In allusion to the postdiluvian oath of the Most High, an oath by the fortune of the king and the temple Pharnacum was, like that by the waters of Styx, deemed peculiarly facred and obligatory k.

We meet with some traces of the Cabiri also in Pamphylia, the inhabitants of which country had a god, whom they styled *Caber*. He seems, like all the other Cabiri, to have been a diluvian, or marine deity; and accordingly his sacrifices consisted of small salted fish.

i Joseph. Ant. Jud. lib. i. p. 12.

Εχει δε και το ίερον Μηνος, Φαριακυ (leg. Φαριακο) καλυμενον— Ετιμησαν δ' οἱ βασιλεις το ίερον τυτο ύτως εις ὑπες Εολην, ὡς ε τον βασιλικον καλουμενον ὁρκον τουτον απεφηναν τυχην βασιλεως, και Μηνα Φαριακου εςι δε τουτο της Σεληνης το ίερον. Strab. Geog. lib. xii. P. 557.

¹ Phaselitas in Pamphylia legimus, pisciculis sale conditis placare deos consuevisse; in primis vero Çabro Deo salsamen-

The territory of Pergamus likewise was facred to the Cabiri; and its inhabitants preferved a tradition, that their gods were originally Arcadians, or Arkites, who came into Asia along with Telephus^m. This Telephus, as we have already seen, was the son of Hercules and Augè; and he was seigned to have been exposed along with his mother in an ark.

tis item divinam rem peregisse. Coel. Rhodig. Lect. Ant. lib. xii. cap. 1.

m 'Ην δε νεμονται οἱ Περγαμηνοι, Καθειρων ίεραν φασε το αρχαιον. Αύδοι δε Αρκαδες εθελεσεν ειναι των όμε Τηλεφω διαθανίων ες την Ασιαν. Pauf. Attic. p. 12.

END OF VOL. I.



